

AMERICA

A CATHOLIC REVIEW OF THE WEEK

JANUARY 23, 1937

WHO'S WHO

SEVERIN LAMPING, O.F.M., the translator and sponsor of the Matorras document, is attached to St. Clement Monastery, Cincinnati, Ohio. He lived in Europe for many years, returned only last year. "At the time of the conversion of Matorras," he writes, "I corresponded with him. I witnessed the rise of Communism and National Socialism in Europe for more than a decade and am convinced that we must do all in our power to counteract the influence of these movements whose power, alas, so many Americans underestimate. . . . DON ENRIQUE MATORRAS returned to the Catholic Church in May, 1934. His narrative is his who's who. . . . WILLIAM J. BENN, a June addition to our staff, received his early education at Crescent College, Limerick, and at the old Royal University. After fifteen years as professor of philosophy, psychology and history of philosophy at Mt. St. Michael's Seminary, Spokane, Wash., he became its Rector. Recently, he was awarded a Doctorate in Theology by the Gregorian University, Rome. . . . FRANCIS BEAUCHESNE THORNTON, author of *Bitter Wine* and *On Wings of Song*, notable poetry, priest of the St. Paul Archdiocese, studies now in New York completing work necessary for the granting of a Ph.D. in Literature by Oxford University, Spring, 1937.

NEXT WEEK: G. K. Chesterton, in an article written one week before his last illness: *Very Limited Liberty*. . . . John LaFarge discussing the *Soviet Law on Legal Abortion*. . . . Another page for pondering and quoting, poetry culled by Father Feeney.

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COMMENT

ONE HUNDRED years ago, on January 10, the British Colonies in the West Indies were apportioned off into three Vicariates Apostolic. Jurisdiction was divided in the Windward Islands, in British Guiana, and in Jamaica and British Honduras. The Centennial Celebration in Jamaica, beginning on the anniversary date and continuing through the following week, was marked by impressive religious ceremonies and civic exercises. For thanksgiving to God, there was abundant reason. In 1837, slavery in the Island had just been abolished, but poverty, oppression, darkness remained. Two priests alone, Rev. Benito Fernandez, who became the first Vicar Apostolic, and Rev. Arthur Duquesnay, a native, had only a rented hall for Church services and only a very sparse congregation. Now, ten decades later, Jamaica flourishes and the 1,200,000 population enjoys prosperity, freedom and democracy. Rt. Rev. Thomas A. Emmet, S.J., D.D., the eighth Vicar Apostolic, presides over the impressive Holy Trinity Cathedral and exercises jurisdiction over thirty-five priests. There labor in various capacities 140 Sisters. The Faithful number upwards of 56,000. There are fifty-six Churches. St. George's College, founded in 1850, provides the best higher education in the Island. Eleven secondary schools have an enrollment of 763 students and forty-seven elementary-schools care for more than 9,000 children. Granting the value of the pioneer achievements of the Spanish, French and English missionaries, the greatest growth of Catholicism may be computed from the entry of the American missionary Jesuits into this laborious field in 1894. Under the American Bishops, Collins, O'Hare, Dinand and Emmet, assisted by the zealous American Jesuit educators and missionaries, a greater and still greater harvest of white and colored Jamaicans has been garnered for God.

LABOR troubles in the automobile factories have developed a new form of strike, or, more correctly, new techniques in conducting a strike. At least they are new in this country, for they have been used in Yugoslavia and France. The strike which consists in wage-earners staying at home, or in picketing the factory, has long been familiar; but in the "sit-down" strike, the worker enters the factory, sits at his bench or machine, and just keeps on sitting. If he remains there all night as well as all day, he is said to conduct a "stay-in" strike. Other variations are the "lay-down" strike, where workers lie down in the streets or on the sidewalks, and thus stop all traffic to and from the factory, and the "skippy." The "skippy" is usually a protest against speed-up methods. The worker "skips" every seventh or eighth car on the conveyor in the automobile plant, which results in a perfect turmoil

when the product is inspected. As to the "sit-down" strike, its advantage is that a very small minority can disrupt the work of a large factory. A few workers in key positions can close not only their own factories, but the factories which supply them with raw material. The problem is that it involves trespass upon the owner's property, and even the radicals admit that it can be very easily abused in other ways. Owners naturally seek to eject trespassers through court orders. In the first instance in the present strike, the local officials seem to have feared to execute the court's orders, and the leader of the strikers could find no better reply to the legal argument than an attack on all courts in general. That answer is worse than folly. The owner has the right to demand that trespassers on his property be put out. Rights exist even during a strike.

NO COMMENT: George Axelsson, *New York Times*, January 14: "The writer has just made an extensive tour of territory newly captured by the Insurgents west and northwest of Madrid and is able to establish that General Franco's reinforcements include the same familiar elements as bore the brunt of the early fighting, namely, Foreign Legionnaires, Moors, Carlists and Fascists, particularly the last named. There are no foreign units fighting at the front for the Insurgents, save those ten per cent of foreigners making up part of General Franco's Foreign Legion. . . . There was no trace anywhere of the foreign infantry about whom the Leftist and foreign press have been writing."

REPUBLIC or Soviet, that is the issue on which the civil war in Spain is being fought. If General Franco is victorious, the Spanish Republic will be perpetuated and democracy will be guaranteed. If the Leftists now dominated by Largo Caballero and the Valencia junta wipe out the opposition of the majority of the Spanish people, a new Soviet Union will be added to the USSR. Largo Caballero and his governmental aides have made no secret of their present and their ultimate intentions; as far as they were able and as far as they dared, they have imitated the acts of Lenin and Stalin. They have dedicated themselves to the complete establishment of Communism throughout Spain, whether the Spanish people wish it or not. General Franco is a Republican. He was a Republican when the Monarchy was abolished and he remained a staunch Republican through the successive Governments since 1931. As commander of the Nationalists, he has issued a statement as to the policies which will actuate the form of state he will establish. He promises a regime inspired by Spanish needs and realities. Under this regime, every lawful activity and every

individuality will be granted freedom to develop and progress. Municipal government, the historical source of popular power in Spain, will be restored to its traditional vigor. Regional autonomy will be respected and will be encouraged within the limits of a perfected national unity. Labor will be guaranteed in its rights and will be protected against capitalistic oppression and against exploitation by political agitators. Co-operation between labor and capital will be encouraged. Every citizen will be forced to work in his respective capacity. The state will not tolerate parasites, whether they be of high or low social standing. Agrarian reforms will be carried out on fair and practical bases, with a view to the formation of family holdings, through the direct and persistent help of the government to the peasants until such time as the economic independence of the peasants is assured for the common good. The state will not be confessional; it will negotiate a Concordat with the Catholic Church, to which the overwhelming majority of the Spanish people belong, but will not tolerate any interference in the function of government. Taking these attestations as the sincere expression of the aims of General Franco's movement, and contrasting these aims with those of Largo Caballero's group, it is obvious that the Republic of Spain will be more surely perpetuated by Franco and not by Caballero, that the democracy of Spain will be better guaranteed by the Burgos and not by the Valencia Government.

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FOR a number of years, every large city in this country has been infested with quacks who style themselves "psychiatrists." Most of them are on an intellectual level with the medicine man who from the tail of a wagon sings songs and does tricks, and in the intervals of his minstrelsy sells his Little Giant Hindu Pills, guaranteed to restore the tired farmer after the Spring plowing. But many of them are scoundrels, who rob and debauch their victims, and whose proper place is in the State penitentiary. New York has for years tried to rid itself of these pests but, for reasons as yet undisclosed, the Legislature has always refused to act. Last week, a plan which the Association of Consulting Psychologists will submit to the Legislature, was announced. A State Board will be appointed to examine applicants who wish to practise as "consulting psychologists." All applicants must be doctors of philosophy or of education, who have majored in psychology, and must have three years' of experience as assistant psychologists. This plan will greatly reduce the number of racketeers, provided that the consulting psychologist is licensed to confer only with the physician, and is forbidden to receive the laity directly. As is well known, many morbid mental conditions are occasioned by or are connected with physical disorders which only the skilled physician can discover and treat. Incidentally, the wise physician will also consult the priest, when there is question of a Catholic patient. For many, the best possible psychiatric treatment is the worthy reception of the Sacrament of Penance.

WOMAN'S situation under democratic forms of government in Europe and under dictatorships, particularly the Soviet dictatorship, were ably contrasted by the Countess of Listowel, a British journalist of Hungarian nationality, who spoke January 10 at the annual Communion breakfast of the Carroll Club in New York City. In no country in the world, in her opinion, did women enjoy such prestige as in Great Britain, although no woman may be admitted to the House of Lords. Although a French woman cannot vote, cannot dispose of her property without consent of her husband, and cannot sign a check, she nevertheless possesses an astonishing degree of power, social and even political, which is increasing every day. At her visit to Russia last autumn, Countess Listowel was impressed by the difference between the nominally total equality of women under the Soviet regime and their actual deprivations. While in theory a woman may be elected or appointed to any position in the Soviet Government, in reality they are obliged to share the harshest and most grinding labor with the men. Hip-booted women working long hours in the ditches, half immersed in cold water, were a common sight. There was a shocking absence of protection for woman in industry. The wages received by an ordinary workman per month were barely enough to buy an ordinary pair of shoes. Herself standing in long queues with the housewives at their daily purchases, she found that each item took about twenty minutes to procure. While much was made of the fact that only seven hours labor a day was asked of women, little was said of the fact that more than two hours daily had to be spent in the shopping line if the family were not to starve. Some of these facts may be commended to those who are eager to scrap American democracy in favor of a dictatorship, collectivist or otherwise.

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FROM several quarters come complaints of excessive drinking in Pullman trains. To travelers who wish to pass the trip in such peace and quiet as are possible, under the circumstances, the scenes which they are obliged to witness are simply intolerable. Possibly it would be difficult for the management to prevent individual passengers from drinking themselves into insensibility, if that is the trend of their desires, but it should not be at all difficult to suppress the riotous behavior, and the improper language of those who indulge to excess, and still retain the power to make public nuisances of themselves. It would be very easy, for example, to restrict the sale of intoxicating beverages to those who order luncheon or dinner, and to sell no liquor at all to those who obviously have had quite enough. To deal with obstreperous cases, railway police should be provided. It is hardly necessary to observe that this Review which fought the machinations of the Prohibitionists more than a quarter of a century ago, and kept on fighting from 1920, does not favor the return of Prohibition. But a good many people are going to favor its return if diners and lounge cars are turned into low-class grog shops as some now are.

EUGENISTS CONSPIRE TO RENDER NATURE NUGATORY

Birth control is fundamentally a class warfare

WILLIAM J. BENN, S.J.

JUBILATION days have come for the militant advocates of Eugenics and for Birth Control Societies. They have tasted victory and its savor is appetizingly relished. A recent ruling of the United States Circuit Court of Appeals turned the New York Conference on Contraceptive Research and Clinical Practice into an end-of-the-year celebration; really, into the end-of-years of militant propaganda, as the participants of the Conference viewed it.

The court ruled that the Federal law on obscenity embraced "only such articles as Congress would have denounced as immoral if it had understood all the conditions under which they were to be used." Moved by the belief that contraceptives are sometimes necessary for life and health it reaffirmed a decision of a lower court. The decision is partly a commentary on the limitations of all such statutory legislation, and partly a manifestation of legalistic inadequacy touching moral issues, when a humanitarianism is made to do service for the clear and unmistakeable consequences of the natural and divine positive law.

Another legitimate source of joy to the Conference was the aura of dignity and prestige given to the Birth Control Clinical Research Bureau by the presence at the sessions of so many doctors and scientists, influenced, no doubt, by the federal court decision. The most sacred and basic laws that lie at nature's breast for the preservation of mankind according to God's providential designs were subjected to the analogy and clinic of the barnyard and the rabbit hutch. By means of the scientist's ingenuity plus the electrode and the rodent, it is hoped that by next year the ovulation time of women can be calculated. The "eminent" Baltimore physician who brought the good news to the Conference suggested the broad field opened thus to the nations which wish to announce in advance the advent of their heir to the throne or of the next dictator. It was surely a lapse not to mention its application to our own country where it could be put to time-saving and lucrative Winchell use. The same authority admitted the variability in the so-called safe periods and thus, while advising continued study on the subject, counseled the use of effective contraceptive measures. Of course, research on the

sterile periods can and should be continued, conceded the eminent authority, for the benefit of men and women whose *religious scruples* forbid them from employing chemical or mechanical methods of birth control (*italics ours*).

There were other more disgusting explanations of scientific technique where by hormones treatment a woman may be rendered sterile temporarily. I say disgusting advisedly, for surely it is so, in a more than conventional sense, to find men studying the Creator's mechanism in the human body in order to find means to interfere with its Divinely governed processes and render them nugatory. It is a species of anarchical rebellion, a blasphemy against God in action. It is all reminiscent of decadent Rome, with the twentieth century science displacing the cruder methods of the empire.

Mrs. Margaret Sanger took deserved pride in the works of her eminent researchers and satellites. She too, as did her worthy colleague, Dr. Hannah Stone, recalled the old days of martyrdom. But why recall the dark days, now that they are out of the woods? The holy crusade is on and Venus smiles from the empyrean. The Director of the Research Bureau pledged its consecration to bring contraception to the millions who still lack the ability to plan their families for health and happiness. Noted physicians have told us how health-helpful is the use of contraceptives to women; of its inability to provide enduring happiness, we have no doubt.

The eulogies heaped on Margaret Sanger must have been trying to her modesty. Indeed, Morris Ernst who conducted the fight to establish by judicial decision the legal right of a physician to prescribe contraceptive measures and to transmit or receive contraceptive materials, asserted it was easy to win the fight after Margaret Sanger had educated the judges and he seriously proposed that Mrs. Sanger's labors during the years merit such recognition as the Nobel Prize.

The *Nation*, enumerating the roots of the change, mentions that "even the Catholic Church, sensitive to the pressure of the times, promoted the 'safe period' theory and, by so doing, not only yielded an important doctrinal point but encouraged some fruitful research into the actual uses

and limitations of the sterile segment of the menstrual cycle." AMERICA (September 26) answering a similar statement, showed that the Church has never receded doctrinally from her clearly expressed doctrine. The Church has never countenanced, nor does she today, the use of contraceptives of whatsoever kind which have for object the frustration of the natural results of the marriage act.

In the complacent retrospect of the changed attitude, the economic depression gets an important place. Public health authorities, social workers, relief officials have demanded that simple, cheap methods of birth control be made available for those on relief and the unemployed generally. Indeed we are told that in some cases contraceptive advice was actually provided by the authorities.

In an article in *Scribners*, to which reference has already been made in AMERICA, the President of the Birth Control League regretted that the chief emphasis of the New Deal was economic and stopped short of restrictive measures against the biologically and socially unfit. In the pre-depression period the warnings of eugenists "were pushed aside by a greedy unheeding horde hurrying to the feed troughs of economic prosperity." We are not enlightened whether the alternative for the "greedy horde" should be a concerted march to the Atlantic or Pacific, like the Scandinavian lemmings, or whether a trip to a sterilization clinic was the remedy. Today, we are told, things are different and when the eleventh child is born to the only people among whom such monstrosities occur, the under-privileged, or as the author calls them, the ne'er-do-wells, the query is made on all sides: "Why not sterilize one or both parents?" Why not, indeed? If the genes or chromosomes are defective, why multiply them? It is poor biology and no up-to-the-minute stock-breeder will take a chance of imperfect offspring when a simple operation will do the work. But is there anything against this sterilization for biological ends?

Dr. Little will answer: "There is no answer except an over-emotional outpouring about social rights." Any argument against his beloved eugenics is tagged emotional. As far as the Catholic Church goes, I would respectfully refer him to the encyclical on *Christian Marriage* to judge how much emotion colors the arguments therein contained against the abuses Dr. Little introduces as the bases of his biological regimentation. It is human reason, not emotion, that rebels against the unjust usurpation of rights implied in the sterilization of defectives, especially of those whose only crime is to be prolific and so raise obstacles for the biological New Deal. Dr. Little would heap the guilt of sacrilege on his adversaries. "If the rights of human reproduction are sacred, then the animal prostitution of such rights is a fouler desecration of Man (large *M* is always significant, it means small *g* in God) than the intelligent limitation to those who will not abuse them." The unlawful usurpation implemented in "the intelligent limitation" is of course entirely irrelevant to the writer. If these words were not written previously to the Federal decision we should ascribe them to intoxication of victory.

With eugenics kept within the limits of Divine law there is no fight. Aside from that we only wish that it would not outstep its scientific light. There is an assumption running through all its propaganda which is blithely taken for granted and yet is open to serious controversion from the standpoint of genetics. The assumption is that as a rule the most fortunate social and economic classes are such because they are chiefly drawn from genetically superior people. Whereas experience, sufficiently generalized, shows that the mentally and socially superior classes are in the main the result of fortunate social and economic conditions. All this comparative study of animal and human breeding neglects what is specific in man. There are social and religious factors to be considered that forbid us to argue too readily from the perfection of the phenotype to that of the genotype, as the scientist would put it. Need we be surprised that this neglect violently reacts on the nice scientific conclusions of eugenists? Keeping to round numbers, careful scientists in the subject bear us out that the large majority of superior peoples through the centuries have in fact been the offspring of mediocre or inferior forebears, while the admittedly superior have been often singularly unfortunate in their progeny.

The free diffusion of the genetically superior types is assuredly desirable; to find the type and the conditions for its genetic transmission is the crux. How many of our own great men and women would be eugenically denied birthright, it is interesting to speculate. One name, honored and beloved by all Americans, comes spontaneously to mind and while history will pass rapidly by many superior biological prospects, it can never neglect the Kentucky cabin. How many other ill-circumstanced human mates who would never receive a eugenic permit have begotten progeny that enriched mankind, while a generous share of the ne'er-do-wells have come from socially advantaged forebears. The plaint is that the right kind of people is not breeding enough, the wrong kind is breeding too rapidly. It looks to an outsider that what is needed to raise the biological product is the judicious mating of both, using the terms as the eugenists do. Very soon the problems of large families will be absorbed in the one great problem of no families.

Dr. Little turned from a home to a European appraisal of progress in his scheme of a planned biology and received much comfort. The Nazis' aroused "national-pride" in racial superiority was inspiring, though counteracted by Hitler's concessions to Catholic "reactionaries" and his over-strenuous enforcement of a narrowed race selectiveness. His commentary on Russia is arresting. The Soviet, contrary to our notions of Marxian economics, recognizes the human quality as the most important factor, to a degree to put our New Deal to shame. But alas for human perfectibility even when Soviet, too hasty parting with private capital was a mistake before biology and sociology had produced more favorable conditions. The reason is hardly satisfying since in Russia private capital has only changed hands.

The comments on Italy under Mussolini have been kept for the end; they are intriguing. The Anglo-Saxon social reformer's appraisal of the Latin peoples is generally interesting. We are told that the emotional overactivation of Italy whose biological and social disciplines refuse to include deliberate eugenic control can be ignored. I hope the reader does not miss the rebuff cast at Mussolini's Italy for respecting God's will. It's a nice way of paying a compliment to science at the expense of the Almighty. "It would seem to be merely a question of *when*, not *whether* the crash will come." (Dr. Little's italics). There you are, Signor Mussolini. Yes, but there, too, is the fly in Dr. Little's eugenic pie. You find in Italy a nation pro-

gressive enough and decidedly on the up to satisfy even a eugenicist, despite a biology utterly opposed to the writer's. But it can be ignored; it shall surely crash.

Mussolini answered this about the time the challenge appeared in print and with his words, directly contradictory, we leave the answer to the reader. Speaking at Potenza *Il Duce* said: "Those who have a right to empire are the fecund people, those peoples who have the pride and will to propagate their race on earth, virile peoples in the fullest meaning of the word. Peoples with empty cribs cannot create an empire, or if they have one, the time will come when it will be extremely difficult to keep it or defend it."

I FOUGHT FOR COMMUNISM NOW I FIGHT FOR SOCIAL JUSTICE

My disillusionment, and my discovery of Catholicism

DON ENRIQUE MATORRAS

FOREWORD: The following personal story and confession by the former Secretary General of the Communist Youth Organization of Spain, Don Enrique Matorras, was released by the courtesy of Severin Lamping, O.F.M. for the readers of AMERICA. It was published for the first time in 1935 in his *Menschen, Die Zur Kirche Kamen* (Munich. 3rd Edition, 1936), in answer to the question: "How and why I become a Catholic"? Don Enrique Matorras gave a more detailed exposé of the reasons for his disillusionment and break with Communism in his book, *El Comunismo En España, Sus Orientaciones, Su Organización, Sus Procedimientos* (Madrid. 1935), an inside story of the sinister activities of the Red International in Spain which fomented the revolution and brought the Iberian peninsula to the verge of ruin.

The American people would do well to compare stories of this kind with reports of correspondents who are either incapable of finding the truth, or what is much worse, unwilling to tell it. The Spanish situation is more complex than those would make us believe who simplify matters by calling all opponents of Soviet influence and terror "Fascists." Without attempting to minimize the just grievances of the Spanish working class which, precisely because of its social insecurity, fell such

an easy prey to Red propaganda, it is obvious to all who are really acquainted with the Spanish people that the present revolution in its final analysis is not so much an uprising of the working class and peasants against the capitalists and landowners as a protest of the better elements, the good middle-class, the chivalrous and Christian Spaniard against the tyranny of Communism.

I WAS born into this world as a child of the working class (my father was a mail-carrier and my mother from the country), and was compelled to work from my early youth. At the age of eleven I quit the boarding school and accepted a job at a newspaper stand at the "Cafe Oriente" in Atocha, Madrid street. My education, which I received from the School Brothers of St. John the Baptist de la Salle, was superior to most of the children of the working class of my age. In fact, the very thorough training in the elementary school of the Brothers would have proven a veritable blessing to me if a subsequent guidance had not been lacking. Since, however, I was left to myself, my knowledge was by no means beneficial to me. Work was very hard. From eight o'clock in the morning till eleven at night I was exposed to the inclemencies of the weather.

Due to my sensitive nature I became dissatisfied with my lot. I compared my life to that of the other young people who passed me on their way to the College of Medicine close by and who, for reasons I could not understand, seemed to get a better chance in life than I. Consequently I grew more ambitious. I longed to share their opportunities, to increase my knowledge and complete my education. Soon I began to read with gusto. Indeed I began to read everything I could get hold of: newspapers, magazines, books of all kinds, and being unaware of the dangers of indiscriminate reading, one of the first results was the loss of my Faith which, according to my new-formed conviction, was the cause of my social insecurity.

During the ensuing years it was my endeavor to attend lectures on all kinds of topics, to read books of divers contents and to visit any assembly where, in my opinion, I might increase my knowledge. The result was, likewise, a complete mental confusion. At the same time there began in Spain a period of political unrest preceded by the overthrow of the Dictator Primo de Rivera which but tended to augment the feeling of unrest within me. Many things occupied me during these turbulent days. Among others, I attended a business school, but, to tell the truth, I was much more interested in politics than in my studies. At the outbreak of the revolution in December, 1930, I made up my mind to join the ranks of the Communists. A few months previous I had already associated with a group of Revolutionaries who edited the weekly *Rebelión*. Even though this publication did not openly espouse the cause of Marxism it nevertheless was of a very materialistic trend. My contributions to this periodical were mostly directed against religion and the Church.

My official reception into the Communist Party also took place in December, 1930. After having been a member of a so-called "cell" for a time, I received an appointment by the high command as a member on the Committee of the Communist Youth Organization. It is needless to mention that the works of Marx, Engels, Lenin, Bucharin and Stalin, henceforth, became my favorite reading matter. My devotion to my new activities knew no bounds. In April, 1931, the Republic was proclaimed and soon after the Youth Organization published the *Juventud Roja* (Red Youth). Both as manager and member of the editorial staff of the said publication as well as member of the Madrid Committee, I was increasingly active. It would lead too far were I to dwell at length on all the revolutionary enterprises which at that time accelerated the growth of Spanish Communism.

Many times I got into trouble. Once I was arrested in an attempt to form a "cell" within the military garrison, and was arrayed before the military tribunal. The following prison term which was for me a period of rest, study and reflection only confirmed me in my revolutionary ideals. The prison was my home, school, sanctuary and all. My detention lasted six months. At the time of my acquittal the *Mundo Obrero* (The Workers' World) had already made its appearance. However, my appointment as editor of this paper was of short dura-

tion since the paper was confiscated and suppressed on account of its revolutionary propaganda.

Shortly after, the Secretary of the Central Committee of the Communist Youth Organization, Etelvino Vega, took sick. In order to prevent his arrest and at the same time to restore his health he was sent to a sanatorium in Russia, whilst I became his successor in office. This new appointment put me at the head of the Communist Youth of Spain. However, with the greater insight in the movement came my disappointments. The more intensively I labored for the cause of Communism the greater was my disillusionment. The private life of the functionaries, the agents of the Third International, of the higher ranking Communists in general, was not without reproach. I saw with my own eyes that the liberation of the proletariat and the rights of the working class were of little concern to them. They were only looking out for themselves and their selfish interests.

Still, I remained faithful to the theories of Marxism, convinced that the shortcomings of individuals were after all human whilst the ideals of Marxism remained pure and intact. In order to escape any further disillusioning experiences I continued to intensify my organizational activities. Again my zeal brought me behind the bars and let me forget all hardships and even hunger on my trips which extended from one end of Spain to the other. I endured all things with enthusiasm and faith, so staunch was my belief in the victorious outcome of the revolution and the reconstruction of society. For the realization of these aims I worked incessantly. Hardly a single Communist publication came off the press in Spain without a contribution on my part. In my speeches I stirred the masses to a spirit of frenzied hatred and rebellion.

My young and impetuous soul was in need of something higher. It craved to defend and fight for something noble, something more ideal than everything which surrounded me at that time. The whole situation created in me a moral crisis which frequently put me in a state of utter spiritual dejection. Then I sought distraction and diversion where I hoped to find it—in woman. I made the acquaintance of a Communist girl with whom I lived in a happy union. Later on, a baby girl was born to us. But still I remained dissatisfied with myself.

Again I fell back into spiritual crisis, into a state of mental lethargy. On the pretense of being incapacitated, I relaxed in my work and gave myself to all amusements within my reach. The result was always the same: the feeling of spiritual void and darkness was only augmented. At times I was even fearful of losing my mind. All that had been dear to me in life and spurred me on in my achievements failed me now and left me stranded, as it were, in a barren land. I had cherished the hope that historical materialism would eventually solve all social problems. But in vain. The realization of its failure weighed me down. Instead of the promised social uplift, I found a disintegrating society full of the same ills and imperfections as in the past, the same sort of "capitalists" who acted as if there were no social problems, who only thought of themselves

and made concessions to the working classes only under the pressure of circumstances.

In this state of mind, while roaming through one of the parks of Madrid, I met one day an old acquaintance of mine. In the course of our conversation I discovered that my friend had become a spiritist and he invited me to attend a seance. Though I had always laughed at spiritism I accepted the invitation just to have some pastime. But as I had expected, received no novel revelations whatsoever but was merely treated to some grotesque things which amused me. Incidentally, however, something did happen which subsequently proved to be of the greatest importance. I was given a pamphlet containing a digest of Allen Kardec's theories, and in this pamphlet frequent mention was made of "God." This one word revived in me memories of the past: the school, the classmates with whom I had attended Sunday Mass, the day of my First Holy Communion. With such reminiscences I spent the last hours of the day and made up my mind to go to the antiquary the next morning in order to look up some passages in Holy Scripture I had come across.

I bought a Bible and began to read it. It did not take long before I discovered some passages in the Gospels pertaining to social justice. I read them with the keenest interest, and the more I read the more changed my outlook on life began to be. Further studies almost convinced me that probably only the Christian religion could bring a solution of the problems which confronted me. However, it was precisely this discovery which made things complicated for me. I reasoned that even in the event I should decide to break with Communism, still I was under obligation to my wife, the daughter of one of the foremost leaders of the Communist party in Spain. I was sincerely attached to her and, furthermore, what would become of our daughter for whose future both of us were responsible?

In my dilemma I decided to consult a priest. But to whom should I go? I doubted whether anybody would understand me. In fact, I feared that I would receive no serious attention and would hear some generalities instead of specific answers to my questions. Nevertheless, I hesitated no longer. Having discovered that the same priest who had baptized me and from whose hands I had received my First Holy Communion was still at the church of Sts. Isabelle and Therese, I decided to call on him.

The interview with the said priest decided my whole future. This priest not only viewed my problems sympathetically but he also gave me his encouragement and guidance. He was wholly convinced that God would grant his prayers in my behalf. We agreed to meet every afternoon in the sacristy of the Church to discuss religious questions. Our discussions were so fruitful that my doubts regarding revelation were gradually dispelled, and after a lapse of several days Faith was once more revived in my heart and I became convinced that the past would have to be straightened out. This change of heart from a feeling of coldness and barrenness to a sensation of new warmth and spiritual vitality gave me much joy. Finally, the

priest requested me to inquire prudently the attitude of my wife in the event of my break with Communism. At the same time he urged me to pray most fervently to the Crucified One and implore His graces in my difficulties. I followed his advice and in a few days I persuaded my wife to accompany me to church and attend the instructions.

It did not take long before all obstacles were removed which stood in the way of a validation of our civil marriage. All the while I continued to voice my disapproval of the existing social conditions and insisted on having my problems solved in a manner compatible with my newly found religion, in a solution which would protect the rights of the worker against the outrages of the mighty. The priest also helped me in this point. The teachings of Catholic sociology gave me a satisfactory answer to my questions and in my opinion contained the remedy for the liberation of the oppressed. In the teachings of the Catholic Church I found a flaying and most emphatic condemnation of the oppression of the working class. Things went smoothly now. My wife was converted with me and gave her consent for the validation of our marriage in church.

After this conversion of the inner man there but remained for me the obligation to discover a new field of activity which would satisfy me. I joined the ranks of the Catholic Syndicalists and simultaneously published a declaration in the press in which I publicly deplored my former errors and invited the Communistic comrades to follow suit. The Catholic Working Men's union revived my hopes in the future. The longer I worked in this organization, the more enthusiastic and convinced I became that the Catholic program is the only way to the salvation of humanity and the working class.

As I now look back on my restless past, on the masses of workers who have been misled and separated from the true source of life, when I see the streets of my native land red with blood because of those theories which I had once so ardently espoused, sorrow and compassion fill my heart. For most of the workers who are led to murder and death by Marxist hatred have been, after, all deceived. They are not bad by nature, and furthermore their demands for social betterment are to some extent justified. Their miserable existence occasioned by the upper class drives them to acts of despair of which they themselves are the victims. In view of this deplorable situation, of this appalling social tragedy, the question is not amiss whether the greatest responsibility for the excesses committed does not after all rest on the wealthy for not fulfilling their moral obligations, for using property as an absolute weapon for the subjugation of the weak!

We cannot escape the truth. We Catholics must face it and may not evade the issues. We, who know and have the remedy, must also fight in order to master the situation. We, who are fortunately acquainted with the full teachings of Christ, have the moral obligation even at the risk of opposition, prejudice and persecution to raise our voices in protest against social injustice and to command once more reverence for the dignity of the working man.

THE SICK CHICKEN IS DOING WELL NOW

A summary of schemes for restoring NRA

GERARD DONNELLY, S.J.

THIS week and for a number of days to come we shall be hearing a great deal from Washington about the wages and hours of labor. What are the chief measures for Federal regulation now being considered by legislators both in and out of Congress? And since Federal regulation is a matter in which—as Mr. Gershwin's song reminds us—"no one budges, for all cases of the sort are decided by the judges of the Soopreme Court," how do our lawmakers propose to get their social legislation over the obstacles posed by the Constitution—or by what the justices say is the Constitution? Here, set down without comment pro or con, but merely as summary for handy reference, are the answers to these questions.

1. *Redefining Interstate Commerce.* The Supreme Court in the famous "horse and buggy" decision unanimously reaffirmed the traditional concept of inter-State commerce. As long as the majority continues to cling to that idea, the Court will probably void all legislative measures, such as the Wagner Act, based upon the hope of a "liberalized" interpretation. But certain legislators have invented a new way of solving the problem, a method best explained by a parallel.

The Prohibition Amendment did not define the word *intoxicating*, and long before the Justices had a chance to decide its meaning in fact, Congress in the Volstead Act defined it in law. Arbitrary as the definition was, the Court accepted it. Now the constitutional grant giving Congress power to regulate inter-State commerce offers no definition of the term and the Court decides in a particular case what is or is not an inter-State transaction.

What would happen, then, if Congress legislated a definition of inter-State commerce? Surely (say the proponents of this idea) the Court would lay aside its precedents and traditional interpretation and accept the new meaning. Thus, by a bit of Congressional noah-webstering nearly everything previously held to be intra-State would immediately become inter-State. This would throw open the whole field of hours and wages to Federal control.

Based upon this idea, the Wood Bill (for stabilizing the structural steel industry) introduces a clause giving the Government jurisdiction over "any trade or commerce which in any way affects

inter-State commerce." And Major Berry's Council calls for redefinition of the clause "in such a way as to give Congress further and broad powers over industrial production and allow it to supervise working conditions in companies covered by the more liberally defined inter-State activities."

2. *Federal Licensing.* It is Senator O'Mahoney's idea that nearly all business firms in the country (except, perhaps, the little corner bakeries and neighborhood pants-pressers) are in inter-State commerce because they buy or sell across State lines, and that Congress ought therefore to dictate the terms under which they do business. His bill would compel every corporation organized under the law of a State (or indeed any business at all) which expected to buy or sell outside its own State lines to apply for a Federal license. Such inter-State business without a license would be unlawful. But before Washington issues the license it will demand that the corporation eliminate child labor, avoid discrimination against women workers, and guarantee all its employees the right of collective bargaining through representatives of their own choosing. Furthermore the licensing power could be used to regulate business in other important ways—for instance, by maximum-hour and minimum-wage provisions. Thus the O'Mahoney Bill is a device for extending Federal control into the hitherto forbidden field of local manufacturing, mining and trade.

3. *Restating the Anti-trust Laws.* There already exist, Donald Richberg points out, a number of Federal laws, like the Sherman and Clayton Acts, aimed at preventing monopolies and unfair trade-practices. The time has now come to socialize these laws. They should be modernized or restated by Congress in such wise as to prohibit poor wages, long hours and bad working conditions, as unfair competitive practices. Mr. Richberg wants: A. Voluntary agreements in every industry between employers and employees on wages and hours. A board of arbitration is to act when agreement is difficult. B. This agreement or code of fair trade practice is then presented for approval to a Federal Agency charged with enforcing the modernized law. Thereafter, any lowering of the agreed wages or standards is against public interest, an unfair trade prac-

tice, making the employer liable to penalties of the Federal law. Substantially the same was the plan endorsed early this month by E. G. Draper, Assistant Secretary of Commerce. Major Berry's Council of Industrial Progress demands the same kind of set-up, although it goes farther when it asks for the establishment of an industrial court with equity and injunction powers to hear and pass upon complaints of violation. William Green went to the White House on January 11 and handed President Roosevelt the American Federation of Labor program. It called for a Federal Commission, which would bring industrialists and their workers together for collective bargaining and fix rates and conditions if the bargaining was unsuccessful. Violation of these commission-fixed rates would be unfair labor practice.

4. *Protecting State Standards.* Early this month the Supreme Court upheld the Ashurst-Summers Act forbidding shipment of prison-made goods into a State in which the sale of such goods was prohibited by law. This finding was immediately seized upon by E. S. Whitin and others as offering grounds for similar legislation in the matter of child labor and wages. They presuppose, however, a series of acts by which each of several States would legislate codes of rates and hours and then forbid within its own limits the sale of goods manufactured (locally or outside the State) in defiance of those standards. Whereupon Congress, following the Ashurst-Summers precedent, would forbid the inter-State transportation of such goods. If a sufficiently large number of States cooperated (and if their local laws were held valid), sweatshop owners would have no outside-the-State market for their product until they met the high standards determined by the other States. Thus Federal power would be effectively aiding the regulation of wages and hours.

5. *Taxing Unemployment.* Gen. Hugh Johnson proposes that Congress lay down a standard of hours low enough to spread work and absorb all the nation's unemployed. Thereafter, if an employer lengthens his men's hours, he will be keeping other men out of work and forcing them on Government relief. Relief is the greatest present expense of the Government. Congress ought to raise the revenue for meeting it by laying a tax upon employers in proportion to their obedience or disregard of the hours-standard—and also of a similar minimum-wage standard. This law, says General Johnson, will not really make wages and hours mandatory, nor will it lay a tax for regulatory purposes. It is a strictly revenue tax, but it destroys the incentive for chiseling and abolishes unemployment.

6. *Combination Plan.* Reports from Washington early last week stated that the President and his advisers had just decided to urge their own program upon Congress. The plan is apparently a juncture of two others described above. The Federal Government will establish a Commission modeled on the New York State Minimum Wage Board. This Commission will be empowered to determine minimum wages and maximum hours for each industry engaged in inter-State commerce. At the same time inter-State commerce will be redefined by the law

in the most liberal sense—thus: as any transaction relating to the production, processing, transportation, or distribution of any commodity, use of which is not limited to the State in which it is produced. If passed and then upheld by the Supreme Court, this law will of course restore to Congress complete jurisdiction over Fred Perkins, if not over the little clothes' cleaner of Jersey. It will make a phoenix out of the Blue Eagle and give back complete and vigorous health to the sick chicken.

But what if the Supreme Court refuses to uphold these proposals when they come up for review? Or what if in the near future they throw out the Wagner Act or the Security Law? Down in Washington some of the more irate Congressmen are discussing methods by which they, or the President, may curb the "unliberal" justices. Most of their proposals boil down to the following schemes:

Pack the Court. The Constitution does not specify nine as the number of justices. Previously the Court has had more and fewer members than nine. Congress fixes the number. The President could, therefore, add two or three enlightened Justices to the personnel, and then hope for majorities of at least seven or six to five in favor of New Deal measures.

Modify the Voting. When Senator Norris was infuriated by a five to four decision, he proposed that the Justices should henceforth have no power to nullify Congressional laws except by a two-thirds majority. Later, when the Court invalidated AAA by six to three, he asserted that such decisions should be unanimous. Congress, Senator Norris holds, could decree either restriction.

Over-rule the Majority. The President by veto and the Court by decision can quash a Congressional law. But by a two-thirds majority the law-makers can override the Presidential veto. Why should they not similarly over-rule a Court decision? Some legislators advocate measures which will thus nullify the power of what they call the American House of Lords.

Limit Appellate Jurisdiction. The Constitution distinguishes between original and appellate jurisdiction. In a few specific classes of cases it gives the Court original jurisdiction, and then provides that in all other cases the Court shall have appellate jurisdiction "with such exceptions and under such regulations as Congress shall make." In the McCordle appeal in 1869 the Court refused to give judgment after Congress had passed a law depriving it in this case of appellate jurisdiction. Why, then, should not an offended Congress decree similar restriction in cases involving the constitutionality of its own laws? This, or a cognate proposal, has been urged by former Senator Brookhart, by Donald Richberg and others.

Frighten the Illiberals. After all, the Justices are human; and so maybe McReynolds, Sutherland, Vandevanter and Roberts can be terrorized or even cajoled into virtue. Pressure can be exercised through press criticism by emphasis upon election returns, by outbursts in the Senate and House, by Executive warnings. If only one Justice could thus be saved!

WITH SCRIP AND STAFF

A SPANISH ESTIMATE OF RELIGION IN SPAIN

FREQUENTLY the question is asked: "Is it possible to obtain authentic facts concerning the condition of the Church in Spain at the outbreak of the revolution?"

The contemporary religious condition of Spain was made the subject of a patient analysis by the Rev. E. de Vargas-Zúñiga, S.J., in the Madrid monthly, *Razón y Fe* for July-August, 1935; October, 1935; and January, 1936. This was immediately prior to the February elections of 1936.

The author's aim and method were meticulously objective. Some of the facts and estimates were taken from general reference books, published in Spain, Germany, and France, others from special treatises like the recent writings of Father Gabriel Paláu, S.J., Father M. Vélez, Father José Gafo, O.P., Father Becher, S.J., Father Bruno Ibeas and Father Francisco Peiró.

Father de Vargas pointed out the extreme delicacy and difficulty of forming anything like a correct estimate. Human nature is such that it naturally seizes upon the evil and depressing rather than upon the good. I once heard Paul Claudel say that there is a certain type of Teutonic mind that revels in *Untergang*; and it is easy to picture religion's collapse, while the secret movements of Grace, the vast constructive forces working beneath the surface are allowed to go unheeded. Hence I quote matters alleged by Father de Vargas with the same proviso that he himself uses.

As to the total number of Catholics in Spain, he found it impossible to reach conclusions. The diocesan figures were the totals of inhabitants, not of bona fide Church members. In one group of 68,000 prisoners, in 1927, ten per cent were religiously doubtful. Out of 65,000 prisoners, in 1928, only 73 per cent were ascertainably Catholics. In 1932, only 56 per cent; and so on.

The most authentic utterance on the vitality of Catholicism in Spain in recent times was that of Cardinal Gomá, Archbishop of Toledo and Primate of Spain, on July 12, 1933. The Prelate minced no words. Though Spain, he said, was nominally almost entirely Catholic, in point of fact "the living rock of our ancient Faith has been succeeded by shifting sands of credulity, sentiment, routine and lack of conscience." There was a deep lack of "formation of the Catholic conscience as related to our Christian duties in the civil and political order and even in the social." The Christian apostolate had been seriously neglected. "Lack of co-operation, apathy or resistance, together with the boldness of our enemies, have caused even in the most zealous a decay of courage, with despair as

to successful achievement. On every sector of the apostolate the convenient and thoroughly Spanish habit had arisen of *keeping yourself at home* (*meterse en casa*) so as to render useless, in the solitary nourishment of private egotisms, the resources and talents which should aid in the general task of saving that which was perishing."

"The great mass of the people," observed Cardinal Gomá, "live at an unbridgeable distance from the priest, sometimes with all the prejudices and hatreds that the tenacious action of our enemies has inspired in the breast of the people against the man of God." Yet in spite of this devastating picture, he retained unquenchable optimism.

Among the unfavorable features brought out by Father de Vargas are: insufficient catechetical instruction; insufficient preaching; lack of good religious books and a superfluity of a certain type of highly sentimental devotional literature ("little pious reviews, generally very mediocre and with little eagerness to reconcile religion with the popular quest of social justice"); the influence of Spanish emigrants, who wrote home propagating irreligion; wealth rather lavishly contributed for worship and benevolence, but scant contributions for Catholic propaganda and religious instruction; preponderance of externals; neglect in receiving the Sacraments; factionalism; and particularly the painful problem created by the extreme poverty of the parish clergy and seminaries, which discouraged the recruitment of the clergy from *all* classes of the population, as had formerly been the case.

On the other hand, these shadows, the result, in no small degree of un-Spanish governmental regimes, were contrasted with the undeniable excellent qualities of Spanish Catholics: the very high quality of certain sections of the clergy; the reverence for family life; the great number of admirable movements for religious and social betterment, and particularly the wonderful development that religious institutes achieved in Spain in recent years. The charitable work of these Religious men and women was beyond reckoning. Their 416 hospitals took care constantly, in 1933, of 82,366 patients; 26,961 person were treated in thirty-eight dispensaries; twelve houses cared for 2,000 lepers; forty-three institutions looked after 1,873 insane, etc. The twenty-nine Jesuit colleges took care annually of 172,000 unemployable poor. And it would be easy to continue the figures.

It is completely false to picture Communism's rapid growth as a spontaneous reaction from the religious situation in Spain. Communism was a cunningly devised external importation, that made skilful use of evil and defamed the good. But Cardinal Gomá's words are also a warning as to the soil that Communism can grow in.

THE PILGRIM.

COGS AT WASHINGTON

SPEAKING over the radio last week, Senator Byrd, of Virginia, tried to describe that amorphous entity which is the governmental machinery of the United States. Its cogs are so ill-fitted and numerous that frequently the machine will not work; also the costs are extravagantly expensive. In the various States it occupies quarters which equal in floor-space fifty-two Empire State buildings. The District of Columbia is in a class by itself, for the offices supposed to be located there sprawl from Baltimore in Maryland to Alexandria in Virginia. To man these buildings, the Government has created more jobs in the last three years than it did in the first hundred years of the Republic.

As this is a Government of wide and varied interests, the machinery which it must use is necessarily large. But this machinery need not be ineffective or extravagantly costly. Recognizing this fact, the President, in a special message to Congress on January 12, proposed a reorganization of the Departments and bureaus of the Government. Five specific changes were recommended of which the third alone is important enough to be quoted.

Extend the merit system upward, outward, and downward to cover practically all non-policy determining posts; reorganize the civil-service system as a part of management under a single responsible administrator; create a citizen board to serve as watch dog of the merit system, and increase the salaries of key posts throughout the service so that the Government may attract and hold in a career service-men and women of character and ability.

It is not surprising to learn that the President's plan has been received with marked coldness by Congress. Congress is willing to organize and to reorganize for the next two years, for this pleasant process will require the services of experts and of a veritable host of investigators, secretaries, clerks and stenographers; that is, it will put at the disposal of Congressional committees a large number of new jobs. It may even require space in a dozen buildings for which the Government will pay rent. But if the President insists upon his proposal No. 3, the coldness already marked in Congress will drop to absolute zero, and stay there.

But that proposal is the very heart of the reorganization plan. Without it, the others are worthless. President Roosevelt merely asks us to begin what Great Britain began as far back as 1853. Unless we establish a civil-service system and administer it honestly, the Government can never have good service at a reasonable cost.

Economy is not the chief objective in this reorganization, as the President points out, although in the long run good service is always more economical than poor service. In fact, Government employes should be paid better, and allowed to retire earlier, with a pension which is not a dole, as at present, but a substantial part of the former employee's living wage. In no other way can the Government "attract and hold in a career service men and women of character and ability."

EDITOR

SCHOOL SUBSIDIES

CONGRESS will continue its liberality in appropriations to aid public elementary education. One bill proposes to offer \$100,000,000 this year. Next year this sum will be doubled, and in 1939 it will be raised to \$300,000,000 which thereafter will be taken as the minimum. What part of these sums will be used to aid children in Catholic schools? Since the Federal tax-gatherer exempts no one on the ground that he is a Catholic, it seems unfair to deprive any child of the benefit of these appropriations on the ground that he makes use of his constitutional right to attend a Catholic school.

THE ALLEGED CHILD LABOR

KEEPING up with the President is a task that calls for unusual mental agility. In his Message to Congress the President said that to secure the substantial aims of the Administration, including the abolition of child labor, no Amendment to the Constitution was needed. The message was delivered on January 6. On January 7, the President's letter to the Governors advising the adoption of the most sweeping Amendment to the Constitution ever proposed was published in the daily press.

We oppose this Amendment for reasons which, in our judgment, have sustained the test of thirteen years. As President Roosevelt himself intimated, it is unnecessary.

To destroy the evils of child labor wherever they exist, not even a "liberalized" Federal court is needed. Congress might have destroyed them years ago by legislation based on the principle of the Webb-Kenyon Act. It could destroy them tomorrow by legislation embodying the principle of the Ashurst-Summers Act, recently upheld by the Supreme Court. It is wholly within the power of the respective States to ban child labor in their jurisdictions. They can forbid the importation and sale of articles made by child labor in any State, and the joint power of the State in question and of the Federal Government will enforce such legislation.

In offering this consideration we in no manner withdraw or modify the arguments we have presented against this alleged child-labor Amendment since 1924. These arguments may be briefly recapitulated.

HUNGRY LAWYERS

SOCIETY permits lawyers to exist, reports the American Bar Association, "because the profession has well served society." But we have too many lawyers. In the Netherlands, favored land, there is only one to every 4,500 citizens, and in England one to every 2,100, but we have a lawyer for every 800. As a means of reducing the number of briefless and hungry lawyers, the Association recommends the enforcement of higher standards by State boards. But why not, also, stiffen the character examination? Too often it is a loose net through which queer fish slip.

CHILD LABOR AMENDMENT

1. The Amendment is not directed against child labor, but against "the labor of persons under eighteen years of age." The tremendous sweep of authority which it grants Congress over 40,000,000 young people menaces family and parental rights.

2. It fails to distinguish between work done by these persons that is harmful to their mental, moral and physical welfare, and work that is not harmful, but useful and even necessary in the development of character. The grant of power which the Amendment authorizes is not limited to occupations that are gainful or dangerous. It extends to occupations paid or unpaid, unsafe or beneficial; seasonal, full-time, or part-time; in the factory, on the farm, in the home. That all suggestions to limit the scope of the Amendment were rejected by Congress is a most significant fact, supporting Archbishop Glennon, of St. Louis, in his observation that the intention of Congress was to force us "to yield to the Federal Government the right to regulate children up to eighteen years."

3. The claim that hurtful child labor has risen to a level which makes it a nation-wide peril is not true. The percentage of children in gainful occupation has fallen steadily for nearly forty years. The slight increase noted in the last few years is attributable to the economic depression, and will pass with it.

No one can favor work for children that is harmful. But the Amendment as submitted is unnecessary and fraught with peril to domestic rights that are sacred.

LABOR CONTRACTS

ANOTHER battle was lost by the Federal Labor Relations Board in San Francisco last week when the Federal Court of Appeals held by a vote of two to one that in requiring employers to bargain collectively the Wagner Act was unconstitutional. The decision was based on the due-process clause of the Constitution. As this Act will certainly come before the Supreme Court in the near future, no purpose will be served in affirming or questioning the decision at San Francisco. It will be enlightening, however, to examine the opinion of the dissenting judge, the Hon. Francis A. Garrecht.

The majority opinion held that the right of the Mackay Radio and Telegraph Company "freely to contract with its employes" was destroyed by the collective-bargaining clause of the Wagner Act which the Board had ordered enforced. In his dissenting opinion, Judge Garrecht offered some trenchant observations which, we trust, will be urged with vigor when the Act comes before the Supreme Court. Although the company was insistent upon its legal right to contract freely with its employes, "the irony of the situation," wrote Judge Garrecht, "is that under existing economic conditions such freedom as between master and man is mostly mythical. The only liberty not interfered with is the liberty of the strong to oppress the weak."

That paragraph is like an echo from the papal Labor Encyclicals. In a few words, Judge Garrecht has presented the views which we have defended for many years.

The rule laid down by Leo XIII is that worker and employer should, as far as possible, "make free agreements." Yet under every agreement as to wages and conditions of labor "there lies a dictate of natural justice more imperious and ancient than any bargain between man and man," the dictate that the wage must be sufficient to support the worker and his family. "If through necessity or fear of a worse evil, the workman accept harder conditions because an employer or contractor will afford him no better," he has not entered freely into a contract, but has been "made the victim of force and injustice."

In Judge Garrecht's opinion, and in ours, the so-called contract which the Mackay Company wished to impose upon its employes was in no real sense a contract, since the only freedom which the workers could claim was "mostly mythical." Or, in the words of the executive vice-president of the General Motors Corporation, "there can be no free contract when one party holds a gun on the other." The gun need not be of the Smith & Wesson variety. Generally, it is the ability of a powerful corporation to browbeat the employe, and the only liberty in the whole transaction is, to quote Judge Garrecht, "the liberty of the strong to oppress the weak," the liberty of the thug to rob and to maim.

On the constitutionality of the Wagner Act, and the effectiveness of some of the methods which it proposes to use, there may be room for honest

doubt. As to the desirability of the general purposes of the Act, there can be no doubt whatever.

Three-quarters of a century ago, Lincoln wrote that this nation could not long endure half-slave and half-free. Can it well endure as a nation of free men, when more than half our people toil for less than a living wage, and a plutocratic class daily grows more insolent in its disregard of the rights given the workingman by Almighty God Himself? We remain well within the bounds of fact in asserting that in this country chattel slavery has been exchanged for a wage slavery hardly less degrading, and, in some of its aspects, even more detrimental to the moral and physical well being of the worker.

The evils from which we now suffer cry to God like the blood of innocent Abel, and in His Providence God will avenge them. For the iniquities of chattel slavery the scourge of war was laid upon our backs. To avert a heavier scourge, the nations must listen to the voice of Leo XIII, and in their legislative enactments guard with special care the rights of the poor. Better were it if this bright day of emancipation from wage slavery could be brought nearer by compacts founded upon justice and charity, and freely accepted by employers and workers. But when private enterprise fails, the State is in duty bound to call upon its powers to destroy the evils under which the worker groans. We cannot endure half-free and half slave.

POLITICS AND PAROLE

MORE than a year ago, the Department of Justice announced a survey of the parole system in the United States. This report has not been published. In the meantime, the parole system, welcomed a generation ago, has fallen in public esteem.

Yet the wholesale condemnation now so common is not altogether fair. The system is sound, even if its administration has been deplorably stupid, or even dishonest. Parole is based on the theory that the State is not justified in exacting a severer punishment when a lighter will suffice. Hence, when there is good reason to believe that a prisoner has reformed and that if released he will lead a law-abiding and useful life, he may properly be set free.

But supervision of the discharged prisoner is an integral part of the system, and in this field we find the reason for most of the failures. Like a patient just released from the hospital, the freed prisoner needs special care, and if he does not get it he is apt to relapse. Unless a sufficient number of competent probation officers can be assured, the system is almost bound to fail. Surely no one can expect a probation officer to supervise 500 ex-prisoners, yet this is not an unusual case-load.

In most of the States the system has been wrecked by the politicians. Administrative officials have been appointed not on the ground that they have shown themselves capable, but simply because they have served the party well and must be cared for. In not more than three of the States is the

system able to offer salaries that will attract honest and able men. Inevitably serious mistakes have been made, not because officials have been corrupt, but because they either did not know their duties, or were not permitted to fulfill them, or were forced to use incompetent subordinates.

Either the system, or the politicians who corrupt it, must be abolished. There is no other way of making parole a useful social device.

THE YOKE OF CHRIST

SEPTUAGESIMA Sunday foreshadows the darkness of Calvary. Tomorrow the Church's penitential season begins, marked at first only by her use of violet vestments and by changes in the wording of the Liturgy. From Masses of the day, the Gloria is omitted, the joyful Alleluias are replaced by a Tract, and the Gradual is lengthened. Thus the Church turns our minds to sober thoughts on our salvation and the means of attaining it.

From the twentieth chapter of the Gospel according to Saint Matthew, the Church reads us the parable of the householder who went out to engage workers for his vineyard. Learned and holy men have drawn many incidental conclusions from this parable, but all agree that it includes this lesson: while God calls all to salvation, salvation is to be won by hard work. The time of our toll may be long or short, but if we occupy it with the task given us by Our Lord, at the end of the day we shall receive our reward. God does not invite us to a life of ease. True, His burden is light and His yoke easy, when we accept them willingly, yet for all that the burden must be carried and the yoke must be worn. But those who call upon Him will find, as the Gradual reminds us, a God Who will never forsake them, a mighty helper in present tribulation.

The same truths are inculcated, in somewhat sterner terms, perhaps, in the Lesson which is taken from the ninth chapter of the First Epistle to the Corinthians. Basing his comparison on familiar athletic contests, Saint Paul writes that while all run only one receives the prize. "So run," then, "that you may obtain." Next, in a famous passage he refers to the arduous discipline to which the athletes subjected themselves, and tells us that we ought to do more for an incorruptible crown than they for a crown which soon fades. In his energetic manner Saint Paul writes his disciples that he is not running at random, or indulging in "shadow-boxing." "I chastise my body, and bring it into subjection." Finally he warns them that although their fathers "all did eat the same spiritual food and all drank the same spiritual drink . . . with the most of them God was not well pleased."

In the Mass tomorrow we find both warning and encouragement. God wishes our salvation, but we must work with the means He gives us so liberally. We may never think that at last we may take our ease. In the words of an old lay-Sister in a Southern convent, "I reckon God don't intend for us to git to Heaven on feather beds!"

CHRONICLE

HOME NEWS. The Silver Tax was upheld by the Supreme Court by an unanimous decision. The Government had imposed a retroactive fifty per cent tax on profits made from deals in silver while the Silver Purchase Act of 1934 was being passed by Congress. . . . President Roosevelt submitted to Congress a request for an immediate appropriation of \$790,000,000 to continue relief and work-relief for the next five months. He warned industry that the costs for these activities could be reduced only by absorption of the unemployed by industry. . . . The President proposed to Congress a complete reorganization of all Washington bureaus, agencies and departments. He asked that 105 bureaus be put into twelve departments and that two new Cabinet posts be created, the Department of Social Welfare and the Department of Public Works, and that the designation of the Interior Department be changed to the Department of Conservation. He requested also that the Government administrative service be placed on a career and merit basis, by making civil service include all non-policy determining positions under the President. He recommended the abolition of the office of Controller-General. In its place he would have an auditor-general responsible to Congress only for post-audit of finances. The present pre-audit function would be transferred to the Treasury, and the judicial function to the Attorney General. He would strengthen the Budget Bureau, and set up a National Resources Board to be responsible for national planning. He asked for six executive assistants. Opposition to the proposed plan appeared. Senator Byrd declared: "The Controller-General should be continued independent of the Executive department. . . . A mere regrouping of agencies does not mean either simplification or economy. The same bureau will have the same authority. What we need is a drastic overhauling of the Government, the elimination of every useless agency. . . . In any comprehensive reorganization of the Government we must carefully preserve checks and balances as between the Congress that appropriates and the Executive heads that spend." . . . President Roosevelt ordered the construction of two new battleships. . . . He promised a balanced budget for next year. . . . The embargo on arms, munitions, airplanes for either of the Spanish armies passed Congress, was signed by the President. . . . Rumors that Spanish agents were recruiting in this country for the Leftist Government were investigated. . . . The General Motors strike continued. Police battled street mobs in Flint, were unable to eject sit-down strikers from the Fisher Body plant No. 2 where the strikers are defying court orders to leave the factory. A conference between union heads and executives of the General Motors was carried on despite difficulties raised by both the Corporation and the Union.

GREAT BRITAIN. Sir Anthony Eden, Foreign Minister, wanted to concentrate the British fleet in Spanish waters. Sir Samuel Hoare, First Lord of the Admiralty, blocked the move. . . . Sir Anthony said: "I think 1937 will, perhaps, decide the future of our civilization." . . . England warned its citizens that enlistment in either of the Spanish factions was a criminal offense punishable by two years in prison, and then sent a note to Berlin, Rome, Lisbon and Moscow, urging similar action by these capitals. . . . Regarding the recent French furore over German infiltration into Morocco, observers revealed the Paris Government induced the French press to create an impression of great tension.

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INSURGENTS ADVANCE. In a week of sanguinary fighting, General Franco's Insurgents captured the direct road to Escorial. The Insurgents drove west and northwest of Madrid, occupied fifty-four and one half square miles of territory, advancing at certain points eighteen miles. Leftists leaped out of their concrete trenches, equipped with machine guns, protected by barbed wire, and fled into Madrid. . . . Insurgent batteries are now looming down from Cuesta las Perdices Hill, overlooking Madrid. Franco dominates all roads leading out of the city to the north, except for some lengthy detours. . . . Food was growing scarcer in Madrid; plans for the evacuation of the civil population were hurried. . . . Insurgents estimated the Leftists lost 1,300 killed in action during the week's fighting. . . . The Leftist Government shipped more gold, \$21,252,000, to France, despite the Italian demand to the London non-intervention committee that the Powers impound an estimated \$500,000,000 of Bank of Spain gold the Reds have deposited in France. . . . Valencia, seat of the Leftist Government, was shelled by Insurgent warships. Malaga was attacked from sea and air.

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HITLER ASSURES. In the Presidential palace in Wilhelmstrasse, the diplomatic representatives of foreign Governments paid their annual respects to Chancellor Hitler. The Papal Nuncio, ex officio dean of the diplomatic corps, was ill. Andre François-Poncet, French Ambassador, read the address. After he ceased reading, Chancellor Hitler took his arm, drew him aside. Hitler complained of the manner in which the French press was exaggerating German influence in Morocco, then gave the French Ambassador formal assurance Germany has no intention of changing the *status quo* in Spain or in Morocco. The agitation over Morocco in the French press was believed to have been inspired by the French Government in a desire to alarm Great Britain, drive her further away from Germany.

There appeared to be little or no basis for the charge that the Reich was sending troops, attempting to establish a zone of influence there. . . . Germany's grain shortage was estimated at some 2,000,000 tons. . . . German papers declared the French accusations about German infiltration into Morocco followed a visit to Paris of Marcel Rosenberg, Soviet Ambassador to Spain. . . . The Nazi Government instituted bankruptcy proceedings against the Franciscan lay brothers near Waldbreitbach. It had imposed fines of more than \$1,745,000 against the lay congregation. . . . Secret police arrested nine Protestant pastors. . . . Following Hitler's recent warning against attacks on Christianity, the secret police and the Hitler Special Guards continued their activities against Christianity. . . . A Portuguese-German agreement, signed last June, was announced. Portugal abandons all rights to German property within her home territory and in colonies acquired under the Versailles treaty. . . . A booklet published by the Minister of Justice demonstrates that the German secret political police recognize no limits in their right to investigate the lives of Reich citizens. . . . With regard to the two Red Spanish steamers taken in reprisal, the Government announced it would dispose of them.

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GOERING VISITS. General Hermann Goering, wearing the uniform of a general of the German Air Force, arrived in Rome. Premier Mussolini and a distinguished group of diplomats and officials greeted him. The parleys between Goering and Mussolini are expected to have important European consequences. Their first two conversations developed the belief that General Franco is now sufficiently strong to win the victory. The future policy of Germany and Italy will depend on whether France and Russia enforce non-intervention. If they do, Germany and Italy will, too.

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MEXICAN SEIZURES. Mexico continued taking over estates, valued at millions of dollars, belonging to American, British and French citizens. Thus far there was no indication of compensation. The process was said to be in violation of the Mexican Agrarian Law. When the British Minister requested the Government to pay for the land, he received no satisfaction. Embarrassing complications with regard to the Monroe Doctrine were feared.

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WORLD STAGE. The Holy Father's joy at leaving his bed for the first time in forty days for a short ride in his wheel-chair was described as touching. "We do not refuse pain, we ask for it," Pope Pius said. He expressed the belief that the forthcoming International Eucharistic Congress in Manila will promote Christian peace. He plans to address it by radio on Feb. 7. "Tell the Congress to pray for the re-establishment of peace in a world which needs it badly," he told Cardinal Dougherty, his Legate to the Congress. . . . When Cardinal Mercati, Prefect of the Vatican Library, appeared with several books under

his arm, the Pope's face beamed. Books still had the power to take his mind off everything, including pain, he said. His secretaries lately have been reading Pastor's *History of the Papacy* to him. . . . He continues to conduct official business with Cardinal Pacelli and others. "I must do my entire duty while the Master concedes me energy; my successor must not find things undone," he declared. . . . While the Holy Father sat in his wheel-chair, a ship was proceeding up a Mexican river, docking at Tampico. From it stepped Leon Trotsky, in tan golf suit, with knickers, a soft shirt, a red tie. "I still believe in world revolution," Trotsky announced. Later, a private railroad car stopped twenty-two miles from Mexico City. Trotsky, surrounded by Diego Rivera and friends with loaded revolvers, alighted, climbed over a ditch, entered a waiting automobile, drove to Rivera's luxurious home. . . . In Germany, the Nazi Government offered public-school positions to nuns if they would resign from their Orders. Cartoons ridiculing the clergy appeared on the walls of some public schools. Nazi efforts to remove religious influence from public life continued. . . . In Sian, China, an American woman broadcast every few hours, urging everyone to join a Communist uprising. Reports said she was a former Colorado school-teacher, authoress of several radical books. . . . Parades, band concerts broke out all over northern Spain in celebration of recent Franco victories. . . . At the Pan-American press conference in Chile, a resolution was passed demanding the freedom of Puerto Rico. . . . With a springy step, a man walked over a Roman air field toward a plane. He jumped into the cockpit, took off. High in the air, he executed daring maneuvers, then brought the great metal bird down to a perfect landing; jumped out, received a military pilot's license. It was Benito Mussolini. . . . The President dropped a bomb in Congress in the shape of a vast reorganization plan for the various Washington bureaus and departments. He also called on nineteen State Governors to speed up passage of the Child Labor Amendment. . . . Mrs. Grace Coolidge received a pension of \$5,000 a year from Congress. . . . Germany and Italy replied to the Franco-British note, calling for non-intervention in Spain. Both nations agreed in principle to non-intervention, agreed to cooperate when it could be made certain that Russia and France had ceased intervening.

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FOOTNOTES. The Serbian Patriarch in Belgrade threatened Premier Milan Stoyadinovitch and all other Orthodox members of the Cabinet and Parliament who vote for ratification of the Concordat with the Vatican with excommunication. . . . Negotiations between Yugoslavia and Bulgaria were regarded hopefully as foreshadowing Bulgaria's entrance into the Balkan pact. Yugoslavia's partners in the Little Entente, Balkan pact—Czechoslovakia, Rumania, Greece and Turkey—have been informed of the negotiations. . . . President Lazaro Cárdenas reported Mexico has sold to the Spanish Reds 28,000,000 rounds of ammunition, 22,000 rifles, artillery and machine-guns.

CORRESPONDENCE

BANNED FOR YOUTH

EDITOR: Imagine my surprise when I read Father Feeney's article, *Favorite Books of the Past Year* (January 2), and found among the favorites of three members of your staff, none other than Margaret Mitchell's *Gone With the Wind*. Rather than believe that they so highly endorsed the book after reading it, I would prefer to believe that they have not read it but favored it on the recommendation of someone of less mature judgment and less dependable taste. Without going into detail or citing passages, it suffices to say that Scarlett, the central figure of the story, is sensual, avaricious, selfish, unscrupulous; Rhett, the hero, is according to Christian ideals, not much better than a moral renegade. Margaret Mitchell calls a spade a spade; with vivid pen she portrays the lower appetites that draw Scarlett, and Rhett together; badly, she narrates scenes, conversations, circumstances that make one blush.

I was surprised a few weeks ago to hear it said by a city librarian that henceforth no one would be able to call himself educated if he had not read *Gone With the Wind*. I was more surprised that a high-school teacher had assigned it to be read by the class. It is impossible for me now to understand how leaders of Catholic thought can recommend the book without any qualification to our people, young and old.

Your recommendation will mean that many more of our people, will read the book.

Los Angeles, California.

REV. RAYMOND J. O'FLAHERTY

EDITOR: In answer to the very interesting note of Father O'Flaherty on the selection of "Favorite Books of the Past Year," as far as I am concerned, as a member of AMERICA's staff, I think the adjective used in the head was a slip. The question put to me related, as near as I remember, to *interesting* books we had read during the year. I agree with Father O'Flaherty's frank and definite opinion of the Mitchell million-copy stunt. It is relatively how I have answered those who asked what I thought of the book, and I am glad to find myself in such excellent company. Since Father O'Flaherty belongs in Los Angeles, in the interpretative criticism of the book, it might be rated according to the classifications used for the movies: Class B. "Objectionable in parts". Among the temporal punishments due the transgressions of slaves in the writing trade, is that often they have to *read* books. In this connection Father O'Flaherty might remember the historic retort of the discomfited politician: "Well, alright, I'll eat crow; but, I'll be, and so forth, and so-and-soed, if I'll say I like it."

Brooklyn, N. Y.

THOMAS F. MEEHAN

NO OFFENSE

EDITOR: I read with interest and some amusement the article *Italian Americans Federate as Catholics* (December 26).

As a member of its central council I am in position to verify the great deal of good done by this organization and the much more to be expected from it—if and provided. . . .

But I feel it my duty to correct the impression that Signor Luigi Providenza is not only the founder but the only worker in this organization.

Outstanding Catholic as he is, he could tell you that the ICF is but an adaptation of the *Unione Cattolica*. Other intelligent and active Catholics—priests, laymen and women—have worked in the Federation and still work zealously and stubbornly without any worldly remuneration.

The ICF is bound to do untold good in California and elsewhere if it does not become a one-man organization and will accept in its integrity the Pope's program on Catholic Action.

San Jose, Calif.

A. J. ROCCATI, S.J.

MEDICAL AID

EDITOR: Just now I read your editorial, *Tin Boxes for Spanish Democracy* (December 26).

I would advise you to look for a remedy to the appointed evils. Why at the end of the editorial do you not say: "Contributions for the suffering Catholics of Spain will be gladly received at this editorial office"?

It is very hard to understand the suicidal apathy of Catholics in face of the activities of the Reds. How can we forget in these days those reproaching words of Christ: "The children of this world are wiser than the children of light."?

Loretto, Pa.

REV. ANTHONY FRONTERA

UNION OF PRAYER

EDITOR: The realization of the motto of the Pope, the peace of Christ in the kingdom of Christ, must be the hope and the ambition of every Catholic, and there can be no room for disagreement as to the duty of prayer.

It is desirable that this prayer should be, as far as possible, corporate; and to this end it is suggested that Catholics enrol themselves in a Union of Prayer by promising to say every day at least one decade of the Rosary or its equivalent.

We shall be praying not merely for the absence of war but for the peace of Christ, the unity which comes of justices and charity, both among the different sections of society in our own country and

among the nations of the world. Once every month, Mass will be offered for this intention, and that all members may share together in it, the register of their names will be placed upon the altar.

For this purpose, those who are willing to join in this work are asked, as sole condition of membership, to send their names on a postcard to the undersigned.

Stamford, England. REV. GERALD VANN, O.P.

TNRP REMEDY

EDITOR: It is doubtful if a person can give a definition of Communism. And if he can, does not realize its dangers.

The non-Catholic ministry are preaching it, the schools are teaching it, the press is advocating it, the striking labor unions are practising it, the politicians want it and the rabble are ready for it.

Communism cannot be combated when every relief office, every social worker, every welfare organization, every charitable society, every unemployed dead-beat are indirectly agitating, making and spreading Communism.

The millions who will take something without giving anything in return are ready for Communism. Anyone who believes in or practises taking from one to give another without giving something in return is ripe for Communism and is preparing the way for the confiscation of all private property. There are only two ways about it: either to be for Communism or against Communism. The Communists are too slick for gullible Americans.

The only remedy for the salvation of this nation and to prevent the spread of Communism is the Townsend National Recovery Plan.

Dubuque, Iowa

FRED W. CLUTE

ADOREMUS

EDITOR: In 1924, a society of laymen calling itself Approved Workmen was instituted in Brooklyn. After six years drilling in history, reason, scripture and the Mass, it instituted a spiritual and moral course. To crown our whole ascetical work we dedicate the recital of the Divine Office. Every man in our chapter has a copy of the *Day Hours* (in Latin and English) and uses it. We have established the practice that when one member visits another they will say together one or more of the Hours. When those who read Latin meet, we recite the Matins as well.

Thus some time before the League of the Divine Office was instituted Approved Workmen was at work; and when the League came into being, Approved Workmen became one of its distributing centers. Our members have organized chapters in the League, and the entire Office (with the exception of Matins) is recited daily.

The Brooklyn *Tablet* has been for ten years publishing the notices of our monthly meetings. The laity pay scant attention to these notices; and the clergy, so far as we have evidence, pay no attention

at all. During these years we have met and consulted a great number of pastors, curates, religious, retreat directors, missionaries and spiritual advisers to lay sodalities. In every case we have met with sympathetic and encouraging words; but we have not yet found one who will agree to act as spiritual consultant for our society; nor has anyone made a public parish reference to us.

It does seem strange that a body of men whose undertakings clergymen have commended and whose activities have been publicized has attracted the notice of not one among the clergy in the entire city.

The glory and the majesty of the Divine Office are overpowering; and he who recites it realizes the infinite contrast between "We adore" and "Please give." Hence the conclusion seems reasonable that only souls devotionally disposed and minds tried and trained will be attracted to it. . . . Our ultimate objective is an order of laymen, dedicated to praise and purgation.

If men knew somewhat of the history of the Divine Office, the history of the Mother who nourished it, if they could be brought to train their souls to penance and to patience, they would be brought naturally and spontaneously to the love of and the participation in the Liturgy.

Brooklyn, N. Y.

WM. J. TOWNSEND

EDITOR: Father Donnelly's article, *Let Us Glorify Him With Psalms* (December 26), contains the best summary of reasons why lay people should use the breviary that I have seen. Here in Victoria we have a little group of mostly young people who have made a start in praying the office. About a dozen say Compline daily; others say it often. Every few weeks we have recitation in common, and have made a start with the chant. Our common recitations are always in Latin, and most of the group say their office privately in Latin, too.

Victoria, B. C.

VIC MONTALDI

APPEAL

EDITOR: No doubt your readers are already acquainted with the work of the new community, the Mission Health Sisters recently established by His Eminence Cardinal Hayes, and called The Daughters of Mary, Health of the Sick. Their vocation is to help the missions medically, especially by sending their members to establish schools of nursing in mission fields for native girls. These schools will train the girls not only as professional nurses but also as catechists so that they will be able to give spiritual help to their patients.

Just at present one of the needs of the community is a well equipped library, both for reference and for general reading. I am writing to suggest that you invite your readers to look about in their libraries and send the Sisters any books which they wish to donate to the community library. Books should be sent to 8 West Seventeenth Street, New York City.

New York City. EDWARD F. GARESCHÉ, S.J.

LITERATURE AND ARTS

GERARD MANLEY HOPKINS MAJOR POET OR MAJOR CRAFTSMAN?

FRANCIS BEAUCHESNE THORNTON

IF criticism has any good purpose it serves to analyze an author's work. The life of a writer should enter the field of criticism only in those works of an author which are plainly subjective. Today, unfortunately, critics too often forget these first two rules of the craft. The critics of our times, like those who preceded them, give us long introductions composed of their own learned excursions in the writings of fellow-critics, footnotes and asides to demonstrate their wide literary gleanings, excerpts from French and Italian and German writers, on whom they may conveniently lean a theory, or with whom they may bolster up a thesis. In addition to all this, readers of modern criticism are treated to a Freudian analysis of an author's life which attempts to prove that his poetry or prose is either sex or sublimation.

Gerard Manley Hopkins has suffered from these defects of criticism. Many of his admirers have attempted to show that Hopkins falls within the scope of Freudian analysis, in pursuit of which they are content to ignore his poems. Catholic critics have added to the confusion by trying to prove that Hopkins was a major poet, and to this end they too have turned from his verse and have preferred to concentrate on his letters.

Hopkins would be sure of a place in literature, and would be entirely worthy of our attention if he had written nothing but *Heaven-Haven*. Not since Blake's "sunflower weary of time" had any lyric so taken the measure of eternal simplicity. But is Hopkins a major poet? His poems show that he was not. The small amount of verse he has left to us is not the result of chance, it shows as no amount of independent speculation could, that Hopkins lacked the continued inspiration which marks a major poet.

It is true that Hopkins destroyed most of his early work, but the same thing may be said of any careful poet. The fragments of his later work which have been preserved, merely confirm the necessity for his care, and show us his lack of continued inspiration. One could scarcely dare to rely on this evidence alone had not the poet clearly revealed to us this lack in himself. He states it explicitly.

In one of his final superb sonnets Hopkins exclaims:

Wert thou my enemy, O thou my friend,
How wouldst thou worse, I wonder, than thou dost
Defeat, thwart me? Oh the sots and thralls of lust
Do in spare hours more thrive than I that spend,
Sir, life upon thy cause. See banks and brakes
Now, leaved how thick! laced they are again
With fretty chervil, look, and fresh wind shakes
Them; birds build—but not I build; no but strain,
Time's eunuch, and not breed one work that wakes.
Mine, O thou lord of life, send my roots rain.

It is plain here that Hopkins is speaking of his verse, not of the dark night of the soul or the Spiritual Exercises. Anyone who doubts this fact may consult the following sonnet written to Bridges. It is Hopkins' last poem and his apologia:

Sweet fire the sire of my muse, my soul needs this;
I want the one rapture of an inspiration.
O then if in my lagging lines you miss
The roll, the rise, the carol, the creation,
My winter world, that scarcely breeds that bliss
Now, yields you, with some sighs, our explanation.

We should be willing to accept the poet's own estimate of his work, and Hopkins felt he was kept from his rightful place in literature because he was so seldom inspired. There is nothing mysterious in this. To a man who in the *Wreck of the Deutschland*, and in his influence on Bridges had shown himself a craftsman of the first class, it was agonizing to be held back by a lack of inspiration. It was plainly this, and not his life as a Jesuit, or his preoccupation with examinations and scholarly work, which made his last years unhappy.

To belong to the Society of Jesus is no let to a poet, it is rather a protection, in that his thought is directed to those things which alone are worthy of any great writer. Nor is hard work any considerable bar to a first-class poet, the hours he spends on affairs outside the field of verse concentrate the intensity of his inspiration for those moments of leisure which allow the muse full play.

Whatever Hopkins' tasks were, one can hardly acquiesce in the opinion of some of his admirers who tell us he simply didn't get a minute in which to write verse. Any man who leaves behind him two volumes of such extraordinary letters as the poet

wrote to Canon Dixon and Robert Bridges, can scarcely be said to have been without time for poetry, had he the inspiration to write it. Lacking inspiration, one must cultivate patience.

Natural heart's ivy, Patience masks
Our ruins of wrecked past purpose. There she basks
Purple eyes and seas of liquid leaves all day.

Hopkins' agony is all the more understandable when we remember that he was a major craftsman. The man who wrote the *Wreck of the Deutschland*, even if he had written no long letters to explain sprung verse, would still have to be reckoned with in the history of English prosody. The *Wreck* reveals a man who had mastered the technique of verse to such an extent that he was in conscious control of his instrument at all times, making the magic of words dance to the magic of ideas. This poem reveals also a sternness of outlook in the man which can hope for as little popularity as Milton's *Samson Agonistes*.

Those who would torture the stern doctrine of his saga to the semblance of the Spiritual Exercises, do so to the harm of the poet whose fame they wish to augment.

As a pure poem it is not entirely successful, as a treatise on verse it is hardly to be compared with any other poem in the language. It lacks any element of softness which endears verse to poets or the general public. Yet as a treatise on poetry it epitomizes all the resources of English prosody. The verse attempts to fit the rude shock of the idea, and in doing so it boxes the compass of English metrical invention, from Anglo-Saxon times to our own. Perhaps it is not without point that Hopkins marked the verses with the rhythmic signs of plain-song as an indication of his own superimposed artistic control, which preserves free rhythm. It would appear that Hopkins' interest in his craft (was his interest in composing music a sign of this?) had pushed inspiration to a second place.

At any rate the *Wreck of the Deutschland* is the work of a prince of craftsmen. Whether it deserves to rank as a great poem is another matter, which can scarcely be settled within the compass of a magazine article. It does give us an indirect treatise on the resources of metrics, which is the best of its kind. It helps us to see that Hopkins was a major craftsman rather than a major poet. If these things are admitted, it would seem to be comparatively easy to suggest a possible reason which may account for the lack of driving power in whatever inspiration Hopkins had.

In reading his early poems, one is struck with the sensuous quickness of the man, and the easy flow of his verse. Perhaps his later lack of inspiration was due to the fact that he imposed on the natural certitude of his sense a rigid intellectual certitude, as he superimposed on the set rhythms of accepted poetical diction the rhythms of sprung verse. I use the term certitude of the senses with no mawkish connotations. It is all very well for critics to deplore the extreme awareness of sensuous poets. St. Thomas has no quarrel with things and awareness of them, it is the manichean critic, or the dull public who see something dangerous in this type

of poet. If the excellence of things and their color inspires a man, it is dangerous to tamper with that inspiration. Through much labor one may turn a brook into a canal, and forever regret the remembered music of singing water.

A FURTHER COMMENT

INASMUCH as Father Thornton wrote the above article at my request (he is a critic in whom I have great confidence), he is not taking it as a lack of appreciation of the excellent points he makes that I mention some of my disagreements with him.

I think it is very true to say, as Father Thornton does, that Hopkins was not without plenty of leisure to write in the Jesuit Order if he had been so inclined. Think of the enormous output of Paul Claudel, who makes it a point of discipline never to write more than a half hour a day! There were few times when Father Hopkins did not have much more than a half hour a day in which to write. Indeed he spent many long hours dabbling in music and fingering dreamily at a piano.

But I think Father Thornton errs slightly in assigning Hopkins' small amount of verse to lack of inspiration simply. Rather I think it was due to a lack of a *peculiar quality of intense inspiration* which Hopkins demanded in himself before he could set to work. He wanted, so to speak, to be struck by lightning every time he was inspired, to receive a charge strong enough to inform and mould a most intense and exacting verse-pattern and to keep it dazzling with music and metaphor from first syllable to last. Such inspirations are—mercifully, we may say—rare. Otherwise how could a man keep his nerves?

I think Hopkins could have composed many more *Heaven-Havens* if he had been content with an inspiration of the kind that would satisfy Blake or Wordsworth. But he wanted every poem to be as richly wrought as a peacock or a humming-bird. And art as well as nature takes care not to dispense such wonders lavishly. Otherwise they would become commonplace and tiresome in literature as well as in landscape.

As to whether Hopkins' "terrible sonnets" were the result of a spiritual or an artistic despair, I am willing to go part way with Father Thornton, but not whole way. Against the final sonnet, which has been quoted, I might mention that other most pathetic one in which the poet cries "Mary, Mother of us, where is your relief?" In the mouth of a man who had already said to Bridges: "When we met last, we spoke of nothing important, but only of literature," it is hard to see how this cry can be taken to mean "Why can't I have inspiration for more poems?" I think the "terrible sonnets" if examined, all of them, will be found to yield evidence in favor of both a spiritual and an artistic darkness of soul, with a predominance in favor of the former. Furthermore, Hopkins was an exemplary religious, exact in every observance, and might be expected to have won a share in Our Lord's Passion before he died.

LEONARD FEENEY, S.J.

BOOKS

HOW NAPOLEON CAME BACK TO GOD

ST. HELENA. By Octave Aubry. Authorized translation by Arthur Livingston. J. B. Lippincott Co. \$5
NAPOLEON BONAPARTE bade farewell to religion in his thirteenth year, and came back to it in his fifty-second. All the things that had happened in the crowded cycles from Ajaccio to Brienne, from the barricades of the Revolution to the unforgettable glories of the first campaign in Italy, from the coronation in Notre Dame to the rout at Waterloo, were of no importance to the Great Conqueror as he lay dying, like any peasant, at St. Helena. Now he saw them as tinsel and paste, and now as matters on which he must examine his conscience. For of confession this Padre Angelo Vignali, his Corsican compatriot, had spoken, when Napoleon asked him fretfully if he knew what a mortuary chapel was. Devoted the young priest was, but Napoleon suspected, and with justice, his learning.

Now to some of us, even the way a genius puts on his boots is a matter of considerable interest. Working with indefatigable zeal through tons of manuscripts, many used here for the first time, M. Aubry has written a book of some 600 pages which, even at the risk of mental indigestion, most of us will wish to read through at one sitting. For these details are fascinating, and M. Aubry's style no less fascinating. But, to repeat, they are not important. The only important thing for a man about to go out of this world is (even if he be a genius) the manner in which he prepares himself for the journey. M. Aubry knows that too, but not so well, I think, as, for instance, Belloc.

The marvel of Napoleon's career is not that he fell away from religion, but that he ever came back to it. I say that looking at Napoleon's age, his companions, his temptations; but knowing full well that the grace of God is all-powerful. For Napoleon grew to manhood at the time that religion, it seems to me, was at its lowest ebb in Europe. The nuns in Ajaccio taught him mathematics and also, I suppose, some catechism, but most of the churchmen whom the young Napoleon knew were not greatly interested in religion. At Brienne, he found a compulsory round of religious exercises, but no answers for his questions, and nothing for his mind to feed upon. When the Revolution invited men to break their vows, the invitation was not rejected by all the monks at Brienne. Religion had given them bread, but if the Revolution promised cake, why higgles and haggle over a habit that had never, as a matter of fact, garbed a true monk? As for the other ecclesiastics whom Napoleon met in later years, save for the Vicars of Christ and here and there a Bishop or a priest, the less said the better. The boy did not leave a Church that he had been taught to love. He turned his back upon a sanctuary served, it appeared to him, by chasubled mummies.

Yet this man came back to the Church. He wanted to die a Catholic, he told Bertrand; Padre Vignali would give him "Communion, Extreme Unction, and everything that was customary in such a case." In the midst of unbelievers, open scoffers at religion, he asked to be reconciled. "There can be no doubt about it—his act was sincere," writes Aubry. "Helpless, despoiled of everything, he turned toward God as towards a prop that could not fail." God gave His grace, and Napoleon accepted it. "So great an intelligence," writes Belloc, with deeper insight than the Frenchman, "could not wholly abandon religion." Wholly abandon it he never did, although he often spoke hastily, or for political effect, against it, and so God did not abandon him in the end.

Napoleon confessed his sins and was anointed, but because his stomach could not retain food, Padre Vignali could not give him Viaticum. He had last received Holy Communion as a little boy. Unfortunate in life, he was fortunate in death for, to quote Belloc once more, "this high creature, as a supreme reward, was reconciled to his Creator at the end."

PAUL L. BLAKELY

A PEER AMONG ITS PREDECESSORS

ROSE DEEPROSE. By Sheila Kaye-Smith. Harper and Brothers. \$2.50

NO one will be surprised to find that Sheila Kaye-Smith has written another excellent novel. *Rose Deeprose* once again attests the author's rare feeling for the English countryside and her intimate knowledge of the country people, her unaffected but moving style and her profound understanding of fallible humanity. It is a book which is spacious and wise and tender, rich in matter and subtle in technique.

This is what Sheila Kaye-Smith does. She takes a character, Rose Deeprose, a Kentish girl whose central instinct is to love and to protect all those who fall within the circle of her life, and follows her through four major catastrophes; her mother's death, her drunken father's remarriage to her own best friend, the death of her imbecile child and her own trial for murder. And to these happenings the infidelity of her husband with her father's second wife and his subsequent suicide, a platonic love affair with a charming planter and an emotional study of childhood, as well as a multitude of details pertaining to farm life, marriage, masculine psychology and criminal procedure. The miracle is that all these events have point and focus, that none of them is tainted with melodrama.

For Rose is what she is, simple yet mysterious, and her destiny is so inevitable that all the disasters which befall her and all the minor difficulties which irritate her have the force of one single emotional blow. The novel is so well paced and so subtly arranged that one never questions the inevitability of the action. Remarkable too in its complete analysis of the subordinate characters (the men do not fare very well) and in imaginative suggestions that stimulate creative activity in the reader, *Rose Deeprose* is a worthy companion to its distinguished predecessors.

FRANCIS X. CONNOLLY

ACT TWO OF HOWARD DRAMA

THEATRE OF LIFE: LIFE SEEN FROM THE STALLS. By Esme Howard. Little, Brown and Co. \$4.50

THIS second volume of Lord Howard's reminiscences takes up the thread of narrative where the first left off and continues it to date. But, beside being the record of a brilliant diplomatic career—the author has been his country's Consul General for Crete and Hungary, Minister to Sweden and Switzerland, and Ambassador to Spain and the United States—it is the story of a man, a genial, unassuming man, whose fine Catholic character shines through all the pages. In fact, much of the charm of the book, at least for the casual reader, will be drawn from Lord Howard's own personal experiences

and observations. Such for instance are those on his Californian tour and Holy Land pilgrimage—of which he actually tells us facts we have always wanted to know.

Perhaps, however, the book will be most appreciated for its shrewd and informal evaluations of contemporary political situations as well as for the close-ups of men who have held the public eye. Lord Howard has had a very good seat at the *Theatre of Life* and has used to advantage his many opportunities for observing leading actors. Paderewski, George V, Axel Munthe and Mussolini are but a few of the world-known figures that come in for notice—and there are some tender memories of Pius X with Lord Howard's youngsters on his knee—, while vignettes of the "American scene" of Kellogg Pact and Naval Armament days will have particular interest for readers here. Anecdotes and gleams of pleasant humor make their appearance just often enough; and one remark, that it is characteristic of American candidates to run for elective posts instead of standing for them as do English candidates, ranks as memorable.

This is an Atlantic Monthly Press publication, beautifully bound and printed.

PAULA KURTH

BOOKS IN BRIEFER REVIEW

GRAHAM OF CLAVERHOUSE. By Constance W. Dodge Covici-Friede. \$2.50

WITH a hand no less sure than that of "Old Mortality," who with chisel and mallet kept the names of the "sainted" covenanters on the tombstones fresh against the dimming ravages of time, Constance W. Dodge has taken for us a character from the pages of the same period and sculptured an historical novel that will live long in the hearts of readers who have a zest for pure unadulterated romance. No more touching story has come from the pen of a modern novelist. Unlike most writers of the day the author has no gospel to preach, nor philosophy of life to propagandize. She has a story to tell and it is told with a dash and vividness that reminds one of Sabatini.

Placed in an historical setting of the rebellion of the "Roundheads," a story of two great loves is unfolded in a background of bloodshed and terrorism arising out of the violent religious clash between the unyielding covenanters and the equally stubborn Stuart King. It was John Graham of Claverhouse who was commissioned to suppress the rebellion, which he did with a soldier's conscience for duty. Yet in the midst of his ruthlessness stands out, like a gem without price, the tender, tragic love of John for the fiery, wilful, yet altogether lovely Jean Cochrane. In a lesser degree, yet no less appealing, is the romance of Alastair MacIain, the devoted Highland lieutenant of Graham, and Margaret Leslie, whose father as curate of Kilbryde had been heartlessly murdered by the Covenanters.

There is never a dull moment in this book and the spell will endure until the last episode is told, as Margaret and Alastair set their faces towards the setting sun to seek the fulfillment of their happiness on the far-off shores of America.

SOCIAL ORIGINS. By Eva J. Ross. Sheed and Ward. \$1.25

IT is refreshing to find a book on social origins not marred by what Mark Twain said made fools of so many: "Not their ignorance, but knowing so many things that ain't so." Free from the prejudice of theory, Miss Ross has given us a compact, readable and scholarly presentation of the facts concerning savages whom an evolutionary sociology has arbitrarily dubbed "primitive." In her study, this "primitive" stands out, not as one barely raised above animality, possessing no idea of a personal God or moral notion, and scarcely able to

discriminate between the animate and inanimate, but as a man like ourselves, differing from us intellectually in degree only and not in essence. Evidence is adduced to show that private property, the family and the state are natural institutions, that mythology is not a form of religion but a clumsy attempt at science, and that magic, far from being a religion, is a perversion both of religion and of science. In a future edition, the author might well devote a special chapter to the moral law. A good bibliography, maps and index complete the volume.

THIS ENGLAND. By Mary Ellen Chase. The Macmillan Co. \$2.50

AUTHOR of those successful novels, *Silas Crockett* and *Mary Peters*, having chronicled the Maine of her childhood in *A Goodly Heritage*, Mary Ellen Chase writes with humor and insight of the England she has come to know in the two years she has been living near Cambridge. The title comes, quite inevitably, from the passage in Shakespeare whose sonorous opening phrase is "this royal throne of kings"; and almost the best essay in the book makes plain the native reverence for royalty, so recently an object of wonder to Americans in the solemnity of trans-atlantic broadcasts.

But then, lack of respect for the aristocratic ideal is only one American source of English irritation. Miss Chase quite frankly points out to her English friends that their "precious stone set in the silver sea" can be, in many respects, sufficiently irritating to an American. There is the abysmal misery of an English Sunday, which, to be endured, must be spent in the country.

Chapters of satire on the weather, English manners, food, are joined with others on English trees, the West Country, bus travel in Somerset, the coming of an English spring—not sudden, as with us, but leisurely unfolding from January to May—and in these latter Miss Chase's stylistic gifts reveal England as a "blessed plot" indeed.

PRAYER IN FAITH. VOLS. I AND II. By Janet Erskine Stuart. Longmans, Green and Co. Each \$1.40

MOTHER Stuart of the Religious of the Sacred Heart is well known to English readers by her published works. The many who were spiritually helped by her *Highways and Byways in the Spiritual Life* will welcome these two further small volumes, containing selections aptly and judiciously made from her *Spiritual Notes* and *Occasional Verses*; serving to extend the memory and influence of a famous educator and understanding religious superior. The principal seasons or feasts of the liturgical year form the subjects and with the words of the liturgy as theme, appropriate thoughts, aspirations, veritable lights at times, flow easily and naturally from a soul deeply attuned to the motions of supernatural grace and the virtues. As might be expected, the notes on the Sacred Heart are especially rich in beautiful thoughts and with a deep understanding of the *Fons Amoris*.

ON GROWING OLD GRACEFULLY. By Charles Courtenay. The Macmillan Co. \$2

SINCE from birth to the grave we are all engaged in growing old, here, it would seem, is a book for everybody. Yet it is doubtful whether anybody will welcome it much: not children certainly; not the young, who are too young yet to bother; not the middle-aged, who always say on birthdays that they feel not a day older. The old themselves, then? These do not wish to be reminded. And yet, of whatever age the reader, he (especially he, for there is not much directly for the old ladies,) will find an abundance of do-and-don't presented in an easy style, even if too sugary and over-benevolent, to save him from the *gaucheries* of increasing years. The author is best in telling of the value of his religious faith through life and now in his old age. Here an old man is a child again in the sense of the scriptures. The book is a thoroughgoing analysis of all that besets the life of man in the disintegration of his powers, but will perhaps fall on deaf ears or meet purblind eyes.

THEATRE

AFTER the first performance of Katharine Cornell's production of *The Wingless Victory*, one of our lyric critics sang ecstatically, "Our theatre is alive again." The tribute is hardly too strong. Certainly, only once before this season—in Nazimova's production of *Hedda Gabler*—have we found anything to compare with the vitality and power the new Maxwell Anderson drama offers us at the Empire Theatre, with Miss Cornell in the role of the tragic Malayan princess. There is beauty here, too. Though from start to finish both dramas move inexorably toward the doom of the heroine, in the Anderson play she is a lovely and appealing creature, making a magnificent fight against enemies she can neither understand nor hope to conquer. The problems of the play are those of race prejudice and bigotry, and the Malayan princess must learn that there is no spot on this earth where she and her white husband can live in peace with their neighbors.

Mr. Anderson offers no explanation of the similarity of his plot to that of Joseph Hergesheimer's *Java Head*, and of course he may never have read the novel. No doubt its similarity to *The Wingless Victory* is merely one of those coincidences. But that similarity is very striking. In the Anderson drama, which like *Winterset* and *Mary of Scotland*, is written in blank verse, a New England sea captain marries the daughter of a Malayan prince and brings her to his home in Salem. He has made money in ways dark and mysterious, and his plan is to retire and live his life in his boyhood home.

Because his Salem kinsfolk are in financial straits, his icebound mother takes him with his wife and their two children into the old homestead; but his family and his neighbors never accept the dark-skinned princess. To them, she and the children are merely blacks—things abhorrent to their minds. Equally abhorrent is the white man who lives with them, even though he is a Salem man. Eventually, tired of waging his futile battle in her behalf, the captain surrenders and consents to send his wife and their children back to her father. The princess has felt for him not only utter devotion but utter trust. She had become converted to Christianity before she left her islands, but under this blow she reverts to the customs and creed of her own people. She kills the two children and herself; and the captain, hearing too late the call of love and manhood, follows her to the ship in time to hold her dying in his arms.

It is tragic entertainment, unrelieved by one moment of hope. But it gives Miss Cornell some magnificent scenes in which, I think, she rises to the greatest heights of her career—notably in the one where, with her back to the wall of life, she faces and defies her enemies. In the death of the children she is, of course, wholly Greek and wholly matchless as an artiste.

I should have liked *The Wingless Victory* better if it had been written in more familiar form. As in *Winterset*, Mr. Anderson's blank verse sometimes carries him away. But it never carries him away from his star. Miss Cornell can be counted on in every scene, however over-written (and a few of them are over-written) to capture the audience again and bring it back to her feet. This is not saying that the play is not a literary work of art. It has passages of great beauty. But even some of these are over-long. They tax the star to her high limit to hold the mood and keep the action moving. If Mr. Anderson were not on such a lofty peak as a playwright, some one would tell him some day that he ought to give up blank verse for a time at least, and go back to the simple dialog his characters would normally use. As it is, we are all afraid to do it.

Miss Cornell's company, headed by the always inspired Effie Shannon as the Salem mother, and Walter Abel as the sea captain, is admirable throughout, and the set-

tings by Jo Mielziner are eloquent backgrounds for theme and scenes. The direction, of course, is Guthrie McClintic's. It offers him some knotty problems, but Mr. McClintic is more than equal to them.

I hope *Promise* will linger with us long enough to let me get this review of it into print. Written by Henri Bernstein, and produced by Gilbert Miller at the Little Theatre, with settings by Raymond Sovey, this play is the most thoughtful modern-character study of the year. In it is a wife, superficially charming and brilliant, but abnormally selfish and utterly spoiled, who lives wholly for herself till she loses the love of all her worshipers. The greatest of these worshipers has been her husband—a man repressed, reserved, tucked-in, whose sole interest she has been for twenty years. By one action she unconsciously reveals herself to him as she is, and kills that devotion. The final act, in which she and the audience simultaneously realize what she has done, gives us one of the finest examples of good writing and acting on our stage. But it is all very thoughtful, very intellectual, very psychological. It will not appeal to the playgoer who wants the stage cluttered up with dead bodies and machine guns, or with choruses and dancing.

Martin Flavin's new play, *Around the Corner*, produced at the Forty-eighth Street Theatre by Lodewick Vroom, and admirably staged by Bertram Harrison, is a disappointment. It begins very nicely. The Perkins family, western small-townners, are in the depths of the recent depression. After a few severe financial jolts, Fred Perkins, head of the family, gives up. The country, he maintains, is done for. He goes fishing. He still carries on, however, to the degree of supporting his wife, her father and mother, his married daughter and her husband, and worthless son who also is a quitter. Perkins has a little credit, though no cash, so the family continue to eat while unpaid bills pile up on his desk.

There are two interesting acts of this, with some good comedy and some excellent playing. Then the worthless son stages a hold-up game and gets caught by his uncle, the sheriff. He, the son, has thrown suspicion on his young brother-in-law, husband of Perkins' daughter. The so-called happy ending of the play is that the sheriff turns his back on his job and lets off both the offenders, and that the father has a change of heart and decides to stop fishing and go to work again.

You Can't Take It With You, written by Moss Hart and the indefatigable George S. Kaufman, and presented by Sam H. Harris at the Booth Theatre, is one of the season's "smash hits." It deserves to be, for from start to finish it is uproariously funny. It shows us a middle-class family—father, mother, grand-father, two daughters and one son-in-law—all devoted to one another, all cheerful and happy, and each one of them passionately and incessantly following his or her special interest to the exclusion of any other interest on earth. The mother writes plays, because some-one left a typewriter at the house seven years before. The father makes fireworks and the bombs that go with them. The son-in-law plays the xylophone. His young wife is mad about classic dancing. The grandfather potters around with his pet snakes. The whole family is "crazy," as our young people would put it. Fireworks and bombs go off all over the place. Other characters wander in and out—a Russian teacher of dancing; the ice man who delivered a piece of ice at the house six years before and never left; the Russian grand-duchess who is now a waitress at Child's but has a vaulting ambition to get into Schrafft's. "After that, anything may happen." The memory of the scene in which the married daughter dances "The Dying Swan," while she carries on a casual conversation with her grandfather, will cheer me for months to come.

ELIZABETH JORDAN

FILMS

CHAMPAGNE WALTZ. For graceful and enlivening entertainment, it would be difficult to discover a current production superior to this comedy conflict between the lilting waltzes of the Strauss tradition and modern swing music. The scene shifts, appropriately, from Vienna to New York, symbolizing the film's wedding of charm and rapid pace. When an American jazz band lures away the patrons of the Strauss Music Palace, its leader encounters the beautiful singing descendant of the Waltz King. Their romance is furthered by the young man's impersonation of the American Consul which enables him to induct the Viennese lady into the mysteries of gum-chewing and modern rhythms. Gladys Swarthout plays with ingratiating lightness and her vocalizations are frequent and brilliant. Fred MacMurray is the ingenious orchestra leader and Jack Oakie supplies humorous interludes. The picture satisfies all the exacting demands of wholesome family entertainment. (Paramount)

MAN OF AFFAIRS. In this story of Oriental intrigue, George Arliss indicates his technical range by impersonating a wily, imaginative Briton involved in the murder of an Eastern ruler and then showing us the same physical character with reversed mental attitudes. He plays a dual role, twin brothers who are as unlike in temperament as they are alike in appearance. When the Emir of Karfa is murdered, a young Englishman under suspicion escapes to London with the help of Mr. Arliss as a compatriot named Fraser. When the tribal sheiks arrive to demand redress and at the same time take away the young Emir at school there, Fraser warns his brother, the pompous Foreign Minister, of a plot. The murder is solved and the new ruler saved from the treacherous sheiks as Fraser impersonates his unbelieving brother. The story is typically romantic melodrama and its appeal is fairly well assured. Furthermore, Mr. Arliss contributes not one but two of his detailed studies of slightly unreal life. This is interesting and adult amusement. (Gaumont-British)

GOLGOTHA. There have been notably few attempts to produce pictures whose main action is truly religious both in motivation and incident. The exceptions which come to mind have been predominantly historical and it is to this genre that the present film belongs. Made in France, with a cast which is in the main unfamiliar even to enthusiasts of imported productions, it is a moving reenactment of the Passion and death of Christ which preserves, through its sincere and intelligent direction, the powerfully concise drama of the New Testament account. The period has been reconstructed in elaborate detail and the strangely beautiful scenes and costumes are in effective contrast to the dark tragedy which follows the Saviour through His trial before Pilate and His death on the cross. The role of Jesus is done with dignity and restraint by Robert Le Vigan and Harry Baur is Herod. English dialogue has been "dubbed in" in place of superimposed titles. The reverent direction is credited to the very skilful management of Julien Duvivier. (Golgotha Corp.)

THREE SMART GIRLS. The amusing story of three girls struggling to return their father to the bosom of the family after years of separation features the lovely voice and presence of young Deanna Durban and that is its best excuse. Her singing distinguishes a rather ordinary comedy of an errant father who is saved from an adventuress and second marriage. Charles Winninger, Alice Brady, Binnie Barnes and Ray Milland make smooth going of this adult film. (Universal)

THOMAS J. FITZMORRIS

EVENTS

THE PARADE OF EVENTS. . . . Humiliations spread discouragement. . . . A pedestrian, never before hit by a low-priced car, was struck by a five-dollar auto operated by a one-eyed driver. The one-orbed autoist bought the car on the instalment plan, paid three dollars down on it. The car was not a new one, police revealed. . . . A Connecticut man, just recovering in jail from a severe siege of alcoholism, was attacked by trench mouth. . . . A Western pianist, while playing "Sweet Mystery of Life" was shot by a listener displeased with his technique. . . . Deeply moved by the vivid radio account of a burning apartment, a New York man set fire to his own home. . . . In a New York court, a woman complainant pleaded guilty for her sick husband, charged with striking her. . . . Police methods improved. Newer ways of staring were evolved. A St. Louis traffic officer stared hard at a driver, who blushed, confessed he stole the car. . . . A friendlier attitude towards chickens was observed. A kind-hearted New England lady knit warm sweaters for her poultry. Touched, the fowl, clad in the sweaters, scratched, cackled as though imbued with a new optimism. . . . In the far West, a rat bit a lady's hand. The lady recovered; the rat died. Manufacturers of "rough-on-rats" preparations studied the case, hoped for new formulas. . . . Additional evidence of the return of plenty appeared. Toothpick sales mounted. The new, widespread need for toothpicks was considered a very hopeful sign, depression experts divulged. . . .

Education moved forward. A new course in trousers-pressing was started in an Eastern university. . . . Socially, the gay whirl continued. The butlers of New York staged their annual ball, many well-known butlers attending. . . . An effort to spread contentment among cows got under way in Indiana. Radios were installed in the cow-sheds. The better programs increased milk production, investigators said. . . .

Forecast for the year 1937. *February:* Russia is a democracy, the Russian people are very happy, Moscow will announce. . . . Rumors that African Zulus have landed in Spain to fight against Spanish democracy will spread. . . . The Mexican Government will deny there is any persecution there. . . . How the Spanish Reds, moved by a deep love for art, risk their lives to rescue little vases and pictures, will be written up. . . . Catholics in the United States will do nothing to help the persecuted Church in Mexico. . . . England's willingness to give some other country's colonies to Germany will be officially admitted. . . . Denials that Trotsky is spreading propaganda through the United States and South America will be issued. . . . *March, April, May and June:* Moscow will reveal the Russian people are every happy. . . . Rumors that a strong force of Australian headhunters have landed in Spain to fight against Spanish democracy will spread. . . . Catholics in the United States will do nothing to help the persecuted Church in Mexico. . . . Tales of the Spanish Reds risking their lives to rescue vases and pictures will be written up. . . . Mexico will deny any religious persecution there. . . . Denials that Trotsky is spreading propaganda through the United States and South America will be issued. . . . *July, August, September, October, November and December:* Rumors that Borneo cannibals are landing in force to fight against Spanish democracy will be spread. . . . The reckless abandon of the Spanish Reds in rescuing bric-a-bac, vases, antique furniture, and paintings will be written up. . . . Denials that Trotsky is organizing any revolution in the United States and South America will be issued. . . . The Mexican Government will deny there is (etc.). . . . Moscow will announce the Russian people are (etc.). . . .

THE PARADER